THE ISLE OF MAN: OR, *The Legal Proceeding in* Man-shire *against* SINNE.

Wherein, by way of a continued Allegory, the chief Malefactors disturbing both Church and Commonwealth, are Detected and Attached; with their Arraignment and Judicial Trial, according to the Laws of England.

The spiritual use thereof; With an Apology for the manner of handling, most necessary to be first read for direction in the right use of the Allegory throughout, is added in the end.

By *R. B.* Rector of *Batcombe* in *Somers.*

The Thirteenth Edition.

LONDON,
Printed by *R. I.* for *Edward Blackmore*, and are to be sold in *Paul's* Church yard, at the sign of the Angel, 1658.

TO THE
Right VVorſhipful
Sir *THOMAS THINNE*
Knight, and to his Religiouſly affected Lady, the Lady
KATHERINE THINNE.
All ſaving Graces in the bleſſed way unto eternal comforts are unfainedly wiſhed.

Right Worſhipful,

SInce your departure, and now return to *Longleate*, (where the poore feel your mercies in ſet times of relief, and daily alms, and your Tenants and common Neighbouring Inhabitants good entertainment at the generall time of great houſekeeping) it was my hap to travell

vell into and throughout th
whole *Iſle of Man*: now it is u-
ſual with all travellers to diſ-
courſe of their journying, and
to relate their obſervations.
And therefore let none obje&
and ſay unto me that of *Per-
ſius*, *Scire tuum nihil eſt, niſi te
ſcire hoc ſciat alter*: For I found
good in my pains taking;
and *bonum* is *communicativum
& ſui diffuſivum*, and ſo *quo
communius, eò melius*. In my
very entrance, and afterwards
every where I found written
that old ancient precept, *No-
sce teipſum*. This leſſon I be-
gan to take out with diligent
obſervation. And it brought
to my minde the Apoſtles
charge, *Quiſque exploret ſeip-
ſum*, which I laboured to put
in practice, and ſo ſought my
ſelfe in my ſelf; For I remem-
bre

γνῶθι σεαυτὸν.

The ſcope of this book for one to ſee and know himſelf.

power of saving knowledge, in the use of Gods abundant earthly blessings, so largely bestowed upon you, with which earnest prayer unto God for you, and for a blessing upon these my endeavours to further the same, I humbly take leave,

Your Worships in all

Christian services,

at command,

RICHARD BERNARD.

Batcombe May 21.

THE AUTHORS Earneſt Requeſts.

FIRST, *to the* Worthy Reader, *whoſoever, to whom let mee but ſay thus much of this Diſcourſe and allegorical narration, that in it,* ſunt bona, ſunt quædam mediocria, ſunt mala nulla, *yet if any thing may ſeem diſtaſtefnl, let thy minde be to take it well, as* Cæſars *was, to interpret well the ſeeming offenſive cariage of one* Accius *the Poet toward him, and thou wilt not be diſpleaſed. Thy good minde will prevent the taking of an offence where none is intended to be given. In diſcovery, attaching, arraigning and condemning of ſin, I tax the Vice, and not any mans perſon; ſo as I may ſay with one,*

Hunc

Hunc servare modum nostri novere libelli,
Parcere personis, dicere de vitiis.

Old man. Madam: Heart.

Thou hast here towards the end of this discourse the trial and judgement upon four notorious Malefactors. Two of them the very prime Authors of all the open rebellion, or secret conspiracies, which at any time ever were in that Island. The other two were the principal Abetters, and the chiefest supporters of them. Their names, their natures, & their mischievous practices, thou maiest find at large in the narration

There should have been at that Assizes with these, the arraignment of certain suspected Witches; but this was prevented, because the Grand Jury Gentlemen *could not agree to bring in their* Billa vera: *for that they made question of divers points, whereof they could not bee resolved at that present.*

What to be considered before men come in with a verdict

1 *Whether the afflicted did suffer by only some violent diseases in nature, producing strange effects like practices of Witchcraft; which for*

want

want of a judicious Physitian they could not discern.

2 *Whether the afflicted were a counterfeit, as was one* Marwood, *the* Boy of Bilson, *and one* Mary Brosier? *or that hee or shee having some natural disease, did make use thereof, and counterfeited the rest, as one* Mainy *did, who was troubled with the* hysterica passio.

3 *Whether being a disease supernatural, yet might come upon the afflicted by the operation of the devil, without the association of a Witch, as it happened to* Job, *and others in the Evangelists? or that the afflicted hath a devil, and is a Witch, and hath by his or her own wayes brought this evil upon him or her, without the practice of any other Witch?*

4 *Whether they might proceed upon meer presumptions against the suspected, or rather stay til they had more certain and grounded proofs.*

5 *Whether they could (none of them being read in any learned Tractates touching the practices*

against supposed Witches. See Docte Cotta his trial of Witches.

of

of Witches) *rightly examin the ſuſpected, to find out a Witch, and ſo to bring him or her deſervedly under the power of Authority?*

Requeſt to Grand Jury-men touching my Book of Witches.

There is now come forth by the leave of Authority, A Guide to Grand Jurymen *in caſes of witchcraft, my ſuit is, that they would be pleaſed to accept of my wel-meaning therein. In which, all theſe points before are fully handled, as alſo.* That there are Witches; who are moſt ſubject to bee made Witches; how they prepare themſelves for the Devil: how Satan draweth them to a league, and becommeth familiar with them. That there are good Witches, and the ſigns to know them That there are bad Witches, and how they practiſe, and what it is that they can do, and how many things muſt concur in bewitching. What are the ſigns to know one to be bewitched. That Witches may be detected. What are ſtrong preſumptions of a Witch. What are the certain evidences againſt

The ſum of that Book.

againſt ſuch an one. How throughly to examine a Witch; *With many other particulars ſet forth in twenty eight diſtinct Chapters, fully, and yet with great brevity. The death of five brethren and ſiſters lately condemned and executed for Witches, one more yet remaining, formerly brought before a Judge, and now in danger to bee queſtioned again, hath moved me to take this pains; not to prevent Juſtice, nor to hinder legal proceedings; but that I may not be miſtaken nor wronged, as I was once, and more ſhould have been, had not the wiſdome and goodneſs of ſo reverend a Judge accepted graciouſly of my upright Apology againſt vain Accuſers.* Judge Denham.

I made a Petition then to my Lord the Judge, to the worthy *then* M. Sheriffe, *and to all the Worſhipful of the Bench then preſent, which I am bold to renew again more publickly, and that now this* 13th *time, becauſe it pleaſed that reverend Judge ſo wel to like ther-* Sir Robert Philips.

of,

of, and to ſecond it, and is wiſhed of many to finde ſome good effect at the length.

Requeſt to the Judges the Sheriff & Iuſtices for ſpirituall food to poor Priſoners.

The ſtate of poor priſoners is well known, and how their ſoules ſafety is neglected; and yet our Saviour gave ſuch a teſtimony to a penitent theef, as he never gave to any mortall man elſe, for hee told him that hee ſhould bee that day with him in Paradiſe.

How bleſſed a work would it be to have maintenance raiſed for a learned, godly and grave Divine, that might attend to inſtruct them daily, Twelve-pence a quarter of one Pariſh with another in our County, would encourage ſome compaſſionate holy man thereunto: And what is this? Not a mite out of every mans purſe to ſave ſouls.

The benefit of ſetting Priſoners on work.

If with this inſtruction there ſhould be meanes to ſet them alſo on worke, they might get ſomewhat for food, for raiment. They might ſo prevent the miſerable fruits of ſloth, their mindes would be imployed, their bodies bee preſerved in health,

health, and not pine away, and bee consumed with vermine. Yea, enforced-labour there, would terrifie loose vagrants, and lazy wanderers and the idle rout, from turning theeves, more than either imprisonment or death hitherto hath done. And besides, such as should escape, would by this heavenly means of instruction, and bodily labour, became, through Gods mercies, more profitable members in the Commonweal afterwards; whereas now they become twice more the children of Belial, *than they were before.*

Oh, let me be bold earnestly to beseech you, and in all humility to crave your merciful and tender bowels of compassion towards them.

And first of you (right Honorable my Lords the Judges) who sit as Gods among men to give judgement upon this so wretched, and so miserable a generation of mankinde; that if they dye, they may be more ready with all patience and submission of spirit, to receive their just

Sir Iohn Walter Lord chief Baron.
Sir Iohn Denham.

juſt reward, and your doome of death upon them, or if they bee acquitted and ſo live, they may learn afterwards to live the life of good Chriſtians, and ſo make a good uſe of their deliverance. And would not this rejoyce your hearts, to forward ſuch a work, when your Lordſhips do know that the bleſſed Angels do rejoyce at the converſion of ſinners?

Mr. Syms. *Next of you (worthy Maſter Sheriffe) under whoſe wiſdome, religious affection, tender mercies, and powerfull habilities, the Priſon, and the priſoners be for the time preſent. Shall not this worke ſet forward by you bee unto you an everlaſting remembrance?*

Then of all you (right Worſhipfull the worthy Juſtices of our Country) by whoſe authority theſe offenders are ſent unto priſon. Oh that it might not diſpleaſe you, to hear me calling upon you by name, who, I hope, are well-minded to ſuch a bleſſed and charitable work.

Yee deſervedly honored Knights,

Sir

Sir George Speak, Sir John Stowel, Sir Francis Popham, Sir Henry Barkly, Sir John Windham, Sir John Horner, Sir Edward Rodney, *and* Sir Robert George; *And may I not here alſo name the worthily eſteemed of their Country though not at this preſent in Commiſſion with you,* Sir Ralph Hopton, Sir Robert Philips, Sir Charles Barkly, *and* Sir Edward Barkly? *All to bee graciouſly pleaſed to commiſerate their lamentable caſe, and to help forward this work of piety and pitty towards priſoners?*

If I miſtake your places, I pray you pardon mee.

O yee other Worthies of your Country, no leſſe generouſly affected, John Powlet, Robert Hopton, Edward Rogers, George Lutterel, John May, Francis Barber, Robert Cuffe, Thomas Bretton, John Coales, Willam Francis, Rice Davys, Thomas Windham, John Harrington, John Harbin, William Capel, *and* Anthony Stocker, *Eſquires; Let the bowels of compaſſion compaſſe*

passe you about, that you may effect this so good a deed, and be honoured for ever in bringing to passe so rare a charity.

The work surely would blesse you all. Alas, the prison now is a very picture of Hell, and (more is the pitty) as the case now stands, is no lesse than a preparative thereto, for want of daily instruction. It would bee by a faithful Ministry, and bodily imployment of them, a house of Correction, with instruction, and so happily the way of life. Then might charity quicken up justice to send offenders obstinately persisting in evil, and abusing their liberty, unto prison, in good hope of their reformation. The losse of their corporal liberty, might through Gods mercy, then gain them spiritual freedome: Health by labour would be preserved, and their souls by wholesome instruction saved.

The Father of our Lord Jesus Christ, perswade your well-disposed hearts to such an unbegun work a-

mong

mong ſo many deeds very famous in this renowned Nation. The Spirit of the Lord God of heaven and earth reſt upon you to cauſe you to affect this, and in time to effect the ſame, by ſtirring up the Country and by your own mercies in your life times, you giving, and at your death bequeathing ſomething thereunto. Even ſo be it, and the Lord God Almighty be with you all herein, Amen.

My Suit is to every Keeper of a Priſon, if they be no kin to Maſter Newman, *the Goaler in this Diſcourſe, that yet they would take acquaintance of him, and become better known to him. That their priſoners may by their vertues and religious care be better diſpoſed.*

Requeſt to the Keepers of Priſons.

My requeſt to poor priſoners is, to redeem their time ill ſpent, to cal to God for mercy and pardon; and to move them hereunto, let them in ſerious meditation put themſelves in minde of theſe things.

Requeſt to the poor Priſoners.

Meditation for them while they lye in Goal.

1 *That their liberty abuſed, God hath by the hand of authority taken*

taken from them, as unworthy to live freely in a Commonwealth.
2 That as they neglected & despised spiritual means of salvation, they are now deprived thereof.
3 That as before they delighted only with wicked company, now are they shut up one with another together.
4 That their rags are ensignes to them of their ragged condition.
5 That their filth and vermine telleth them of their filthy conversation, and their many sins and corruptions. 6 That their want of food is a punishment for such of them, as have abused Gods blessings to gluttony, drunkennesse, and the fruits therof, wantonnesse, & filthy uncleannesse. 7 That their prison is as it were a picture of hell, to minde them of their end, whether they are going if they do not amend.
8 That their expecting of the Assizes, is an instruction to look for Jesus, the Judge of all the world.
9 That their chains, fetters, and bolts, teach them to consider the nature of their sins, which hold them bound

bound to answer at the bar of Gods justice, 10. *That their desire of life by a Psalm of mercy should move them to desire eternal life, through the mercies of God in Jesus Christ, who will be gracious to every true, beleeving penitent; which graces (poor prisoners) God send you; and fear only to dye eternally.*

Before I end, I have a suit to all that professe the Law, that if in this Allegory, fetched from such terms as be better known to them, than to my self, I do mistake, they would be pleased to passe over that, and make use with me of the Spiritual sence, which is the drift of my labour herein. And so at length I take leave, with my prayer to God for the peace of Jerusalem, *and for a prosperous successe to all that love the Israel of God with our Countries glory and safety,* Amen.

THE

THE ISLE OF *MAN*.

OR, *The Legal Proceedings in* MAN-SHIRE.

Lament. 3.40.
Let us ſearch and try our waies.

THE Lamenting Prophet JEREMY in his dayes full of lamentation, and mourning, ſeeing and alſo partaking with others of thoſe miſeries which befel the ſtate of the Jewes, juſtly procured at Gods hands for their ſins,

doth here give them advice what was best to bee done, that in this their distress God might shew them mercy: and that was to repent and turn unto the Lord, to the effecting whereof, hee counselleth them to two things laid down in my Text, 1 To search out sin. 2. And to put it to trial.

In the handling whereof, I will proceed as here we do against a lewd and wicked Malefactor, legally, according to the Laws of this Realm.

A search to be made for sin.

The first part of my Text is to *search:* Wee know that when one hath offended the Laws, hath committed any fellony, murther, treason, or done any outrage, for which he is to be apprehended, hee presently flying and hiding himselfe, is pursued, and sought

sought after; diligent search is made to attach him.

Sin is the great Malefactor.

The Malefactor here which doth so much harm on every one, every where without ceasing, is *sinne*. This is a *notable Theef* and *Robber*, daring to set upon any. He robbeth God of his honour, and man of Gods favour. This *Theef* stole from *Angels* their excellency of glory, from our first Parents their innocency. This is hee that robbeth us of our graces, the spiritual money which wee have in the purses of our heart, to helpe us in our journey to Heaven. This *Villain* bereaveth us of our goods, driveth away our cattel, spoyleth us of every temporal blessing, of our health, our peace, our liberty and plenty. He it is that utter-

Sin robs us.

ly undoeth us, and maketh our estate miserable, that we cannot thrive in any thing, Body or Soul.

Sin doth kill, if it be not killed.

This is a *Murthering theefe*, whereſoever hee breaketh in, by day, or by night, there will he either kil or be killed; man and ſin cannot both live together. Moſt bloodily cruel hee is, for hee will ſpare none. He ſlayeth the hoary head, and killeth the tender mother with the new born Babe. Hee regardeth no perſon, no ſex, no age, of ſo murderous a diſpoſition is hee, and ſo inhumanely barbarous.

Sin is ſtrong.

Hee is a very *ſtrong Theef*, no humane power can ſubdue him; hee taketh man and bindeth him: *For iniquity taketh the wicked, and holdeth him with the cords of his owne ſins.*

Prov. 5. 22

sins. Hee will bear rule where hee cometh, all must obey him. Hee will command the *Reason*, reign over the *Will*, and swagger over the *Affections*, and lead captive the whole man, and make him serviceable to his lusts; yea, and make himspend his whole estate to maintain him in his lustful humours, whether it bee in pride, or drunkenness, or gluttony, or idleness, or whoredome, or whatsoever else it is, he both must and will have maintenance, else he will set all on fire; for *wickedness burneth as fire.*

Rom. 7. 23

Isa 9. 18.

This is an *ungrateful and mischievous Theef*; for let any entertain him and favor him, he wil work their overthrow. Yea, so *vile a Villain* is hee, that the more any make of

Sin doth him the most hurt that most loveth it.

him, the worse is he to them; for, *he with-holds all good from them, hee procureth mischiefes to light upon them.* He keepeth out Grace from having any entertainment. Hee smothereth *Conscience* for speaking, hardeneth the *Heart* for feeling, blindeth the *Judgement* from discerning; stoppeth the *Ear* from hearing any good counsel; lameth the *Feet* from walking in Gods paths; benummeth the *Hands* from doing duties of Charity, and maketh the *Tongue* to falter in speaking of holy things. Neither yet doth he this onely, but hee worketh Enmity betwixt his *Favourite* and his best *friend*, even between God and his own conscience. And to make up the height of his mischief, the more to strengthen

Jer. 5. 25.

Jer. 4. 18.

The evil which Sin doth.

strengthen himself against his foolish and unhappy friend, hee, at unawares to him, letteth in, and that into the best room (even the heart) his great and most deadly enemy the *Devil.*

Thus Covetousnes did let him into *Judas* heart, and set him on work to betray Christ. Flattery let him into the hearts of the false Prophets, to deceive *Ahab.* Careleſnes lets him in to hinder the fruit of the Word. Loss of Gods grace lets him in, and seven worse with him, to ruine a man utterly. Hypocritical vain-glory, and Covetousnes did let him into the hearts of *Ananias* and *Saphyra*; for vain-glory made them sell all, to make a shew to be like *Barnabas*; but Co-

Mat. 6. 14, 15.

1 King 22

Mat. 13. Mat. 12.

Act. 5. 10.

vetousnes with unbeleefe, advised them to with-hold some of the money, lest they should happen to want; but how to do this, and keep their credit they knew not; therefore *Hypocrisie*, *Vainglory* *Covetousnes*, and *Unbeleef* called in Satan, to hear his counsel, who taught them to lye unto the Holy Ghost, but to the death of them both. Thus wee see, what an ungrateful Villain sin is to his best friends.

Sin is very subtil. Heb. 3. 13.

Lastly, This Theef is a *pestilent subtil Theef*. Sin is deceitful, it beguiled *Adam*, *David* and *Solomon*; yea St. *Paul*, one once rapt up into the third Heaven, doth acknowledge that it *deceived him*. And whom hath it not deceived? Hee is therefore carefully

Rom 7. 11

carefully to bee avoided and taken heed of; and this robbing, murthering, strong, ungrateful, mischievous and subtil Theef diligently to bee sought out.

A watch set to espy out sin.

But before *Search* can bee made, a *Watch* must bee set to espie him out, that hee may bee attached.

The watchman is one.

The Watch-man appointed for this purpose, is *Godly jealousie*, who hath ever an holy suspicion of a mans own wayes, lest in any thing at any time hee should mis-behave himself.

Assistants are two.

This vigilant *Watchman* hath with him two *Assistants* ever to accompany him; the one is *Love good*, a zealous fellow for God and good duties; the other is *Hate ill*, an angry and waspish fellow,

and of a fierce countenance againſt ſin.

Theſe three ever keep together, ſo as ſin cannot ſo cunningly enter, but they can as quickly eſpy him, and as ſpeedily purſue him, and put him to flight.

The Town watched.

The place where theſe are ſet Watchmen, is called *Souls-Town*, a Town of great reſort, a thorow-fare never without Travellers, ill motions day and night, and the Poſts, which are Satans ſuggeſtions, ever andanon paſs thorow, and many at the Common-Inne, the *Heart*, take up their lodgings.

Travellers.

Poſts.

The Inne.

This Town is very ſpacious and large, for beſides many *Back-ſides*, *By-lanes*, and *Out-corners*, theſe are foure great ſtreets, *Senſe-ſtreet*, *Thought-*

Town large.

Streets are four.

Thought-ſtreet, *Word-ſtreet*, and *Deed-ſtreet*; in ſome of which this lewd companion ſin, and his Copeſ-mates will bee found wandring.

When the *Watch* is ſet, they have a *Charge* given them by one in authority, which is this, *Keep thy Soule diligently*, and withall they have a watchful eye to the Inne, and to *take heed leſt at any time there bee an heart of infidelity to depart from the living God*; commanding alſo the Watchmen to *exhort one another daily, leſt their hearts bee hardned with the deceitfulneſs of ſin.*

Charge given to the watch men. Deuts 4.9. Prov. 4.23

Heb. 3. 12 13.

Theſe Watch-men have alſo a *Watch-word* given them, even a word of *preventing grace*, ſaying unto them, *This is the way, walk in it, when they are turning to the right hand,*

A watch-word.

Iſa. 30. 21.

hand, or to the left.

To this Watch-word *Godly jealousie*, with his associates do willingly attend, keeping carefully the Watch, so as the Theef is descried, and presently they make *Hue* and *Cry* after him.

The Hue and Cry.

Thus *Hue* and *Cry* is written by the *Bible Clark*, and containeth infallible marks to discover sin, whereby it may bee certainly known, and they are these:

Eleven wayes how to know sin.

1 By the *Law of the ten Commandements*; For by it cometh the knowledge of sin, for every failing in that which is commanded, and every thought, word, and deed against that which is forbidden, is sin.

Rom. 3. 20 7. 8. 1 Ioh. 3. 4.

2 By every *exhortation to vertue, and every dehortation from*

from vice, being appendices to the Commandements, ſhewing what wee ought to do, and what ought to bee ſhunned, and avoided of us.

3 By *every Threatning* which is the word of Gods diſpleaſure for ſin. Iſ.1.11,18 3,14,& 5. 20.

4 By *puniſhment inflicted*, which is certainly Gods hand for ſin; for were hee not provoked by ſin, hee would not afflict us. Act.5.5.& 13.11. Ier 25.8. Lam.3.33

5 By the *humble Confeſsion* of ſuch as have acknowledged their ſins in particular. Ioſh 7.20. Pſ.13.5.14 1Sa.12 19. Mat.27 4. 1Tim.1.13

6 By *plain Accuſations*, laying ſins to mens charge, *Iſa.* 59.3.&c. 1Cor.15 9

7 By *reproofs* and checks for ſin, *2 Chron.19.2.* 2 Chr.19 2.

8 By places *numbring up ſins* by name in ſundry Scriptures, *Rom.* 1.29.30,31,32. 1Sam.2.19

1 Tim.

1 *Tim.*1.9,10. 2 *Tim.*3. *&c.* 1 *Cor.*5.11. *Gal.*5.19,20,21. *Rev.*21.8. *Prov.*11.1. *Mic.*6.11.

9 By the *description of sin*, shewing what it is, as in 1 *Joh.* 3.4. & 5.17. *Rom.*14.23. *Prov.* 21.4. & 24.9. & 1.21.

10 By the *description of godly men, negatively*, by such things as they ought to avoid, as in *Psal.*1.1. & 15.3,5. & 24.4. *Ezek.*8.60. *Isa.*33.15. *Psal.*101.3. & 16.4.

Lastly, by the *description of wicked men*, by their bad qualities and conditions, *Psal.*10. 2,11. & 12.24. & 57.21.

Who carrieth the Hue and Cry.

The *Hue* and *Cry* thus set out, it is carried by the *Spirit of Supplication*, crying mightily to the Lord for grace and mercy to help in time of need, as *David* did, who saw sin before him, and then made

made the *Hue* and *Cry*, ſaying, *Have mercy upon mee, O Lord, according to thy loving kindneſs, according to the multitude of thy mercy do away all mine offences.* Pſal. 51. 1.

This *Hue* and *Cry* muſt not be let ſlip at any hand, but be carried along in the purſuit, leſt in following of ſin, men bee deceived, and ſolid Vertues bee attached inſtead of Vices. For this wee muſt know, as Vices have not a few friends (as after ſhall be ſhewed) ſo Vertues have many enemies ready to inform againſt them, that they may bee purſued after as Malefactors, that ſin in the meane while may ſeek ſhelter and eſcape: And the enemies are theſe:

Vertues enemies.

1 One Mr. *Outſide*, in the inſide 1 Outſide and his deſcription.

inside a carnal Securitan, a fellow that will come to his Church, keep his Sundayes and Holydayes: But yet in the Congregation while hee sitteth among others, sometimes he is nodding, & sometimes fast asleep, and if hee abide waking, then is his mind wandring abroad, so as he remaineth still ignorant, without any effectual power of the Word, and being out of the Church, hee is presently upon his worldly business.

What hee is an enemy to.

This fellow cannot abide any after-meditation, or Christian Conference with others of that which hee hath heard; and if hee espy any meeting together for this purpose, then hee maketh information against them, and is ready to send the *Hue* and

Cry,

Cry, as against privy Schismatical conventicling, and unlawful meeting. This is a vulgar *Ignoramus*, and a blockish Adversary.

2 Wicked worldly-wise described.

2 The second is, Sir *Worldly-wise*, a very fool to God, a self-conceited earthworm, whose wisdome is from below, and therefore *sensual, earthly*, and *devilliſh*, who proudly with much disdain, condemneth, and contemneth the wisdome which is from above, pure and peaceable, sincere and charitable, and is ready to send the *Hue* and *Cry* after it, as after fooliſh and doting simplicity.

Iam. 3. 15.

What he is an enemy to.

3 Lukewarm his scriptide

3 The third is, Sr. *Lukewarm*, this fellow is a temporizing Time-server, *Jack* on both sides, hee is all in the praise of moderation

moderation & discretion, one very indifferent between this and that; hee cannot indure fervent zeal, but would have *Hue* and *Cry* sent against it as a fiery mad braind rashnes.

What he is an enemy to.

4 Plausible Civil, his description.

4 The fourth is, Sir *Plausible Civil*, a fashionable fellow, framed to a commendable outward behaviour for Civility, but in matter of Religion hee hath no more, but what hee hath by common education, custome, and example of other. To the life of Religion hee is a stranger; strict serving of God, and a more narrow search of our wayes, he holds to be fooliſh scrupulosity, and is desirous to have the *Hue* and *Cry* sent out against it, as against phantastical precisenes.

What he is an enemy to.

5 Machiavel his description.

5 The fifth is Master *Machiavel*,

chiavel, a miſcievous Companion; all for policy, little for piety, and then in pretence onely: He is a very *Jehu*, zealous againſt *Baal*, to root out *Ahabs* poſterity, for the more ſure ſetling of the kingdome to him and his: But in ſtate Idolatry, a very *Jeroboam*, to keep the kingdome from being re-united to *Judah*. Hee cannot ſuffer gainful abuſes to be reformed; but if any attempt any ſuch thing, he accuſeth them for factious turbulent ſpirits, and ſo would he have the *Hue* and *Cry* made againſt their endeavours as againſt ſome Puritanical trick.

What he is an enemy to.

6 The ſixt is one *Libertine*. This licentious fellow hath a Chiverel conſcience, caring for nothing but how to paſs on

6 Libertine his deſcription.

on along his life in pleasure-able contentments, *Religion* by him is held to be but a devised Policy to keep men in awe of a Deity; and therefore when he seeth *Religion* to bee made conscience of, hee presently causeth *Hue* and *Cry* to bee made against it as against hypocrisie. This prophane enemy laugheth at, and mocketh at Christianity.

What hee is an enemy to.

7 The seventh is, *Scrupulosity*; this is an unsociable and a snappish fellow, he maketh sins to himself more than the Law condemneth, and liveth upon fault-finding; *VVeaker Apprehension* is his *Father*, and *Mis-understanding* his *Mother*, and an *Uncharitable* heart his *Nurse*. The use of Christian liberty, if it bee more in his conceit than hee pleaseth to

7 Scrupulosity his description.

What hee is an enemy to.

to like well of, then would he have the *Hue* and *Cry* sent against it as against *carnal security*. This is a rigid and censorious Adversary.

8 The eighth is the *Babling Babylonian*; This is a doting companion, and superstitiously foolish, hee boasteth of *Antiquity*, though his wayes be *Novelty*; yet he will have it the *Old Religion*, and if any forsake it as Idolatry, those hee condemneth for *Schismaticks*, and labours to have the *Hue* and *Cry* sent out against all Reformation in Christian Churches as against *Heresie*. This is a bloody *Antichristian* Adversary.

8 Babylonian his description.

Whom he is an enemy to.

These are the principal Informers (for I pass by petty companions) which endeavour to mislead the pursuer

of

of ſin, and to ſet him to attach very eminent and excellent Vertues for Vices. Therefore it is neceſſary to have ſin ſet out by marks infallible in the Hue and Cry; elſe this ſubtil Villain Sin, will craftily beguil the purſuer, and will eſcape either by the ſhifts which he can make to deceive him, or by his many friends he hath to keep him from being apprehended.

Shifts by which ſin eſcapes are principally two. 1 By a ſhew of Vertue.

The ſhifts which commonly a Theef maketh to eſcape in his flying away, are two:

1 Is his *Counterfeiting the habit of an honeſt man:* So ſin craftily putteth upon himſelf the ſhew of Vertue, as *Jehu* did piety, for the getting of a Kingdome, and eſtabliſhing of it to himſelf, whoſe ſin was covered with a pretended

ded and hypocritical zeal for the Lord. *Ananias* and *Saphyra* made shew of liberality like that of *Barnabas*, not discernable till *Peter* discovered it. For as Satan can transforme himself into an Angel of light, and his Apostles into the Apostles of Christ; so can sin the seed of Satan, put upon it self the counterfeit of vertue.

2 Cor. 11. 13, 14.

2 A Theef will alter his name, and by assuming the name of an honest man, oftimes escape away; and after this manner also escapeth sin; Vice getting upon it the name of Vertue. And so *Drunkennes* escapeth under the name of *Good-fellowship*; *Covetousnes* under the name of *Good-husbandry*; *Filthy Ribauldry* under the name of

2 By the name of Vertue put upon Vices.

What Vices get the name of Vertues.

of *Merriment*; *Pride of Apparel*, under the name of *Decency* and *Handsomness*; *bloody Revenge* for wrongs offered, escaped under the name of *Valour*; *Foolish wastefulness*, under the name of a *franck and liberal Disposition*; *Superstition* under the name of *Devotion* of Fore-fathers and the old Religion, *Remisness* in punishing, under the name of *Gentleness*; *Flattery*, under the name of *Un-offensiveness*; *Lukewarmness* in Religion, under the praise of *Discretion*; and many such like foul Vices, do thus deceitfully hide themselves, and so escape unattached.

If by these his shifts he cannot escape *Godly jealousie*, that constant pursuer, then will he seek to be holpen by his kindred

dred and friends: For sin hath many, who will either so *defend* him, or *excuse* him, or *deny* him, or *hide* him, or *make him so little in fault*, as will almost perswade *Godly jealousie*, that it is even needlesse so eagerly to pursue after him.

Friends of sin, and how they shew it.

1 The first of these is his *Grandsire Ignorance*: For hee knowes no sin, hee cannot read the *Hue* and *Cry*: Hee breedeth sin, and bringeth him up, and maketh no conscience of it: If sin get into his house, he holds himself safe enough.

1 Ignorance how a friend to sin.

2 The second, his brother *Error*, the son of ignorance, this fellow mistaketh all, and misconstrueth the whole *Hue* and *Cry*, and can finde no fault with sin, and so endea-

2 Error, how a friend to sin.

voureth to send the pursuer another way.

3 Opinion how a friend to sin.

3 The third is his Cousin *Opinion*, and this will hold the pursuer with a long and tedious disputation, questioning the Act, whether it be a sin or no: and will endeavour by probabilities to make it no sin, that so he might make the pursuer to desist. Thus sins of profit, and such as may prevent certain dangers are disputed, *Pro & Con*, as men say; The sin of Usury by many is brought under opinion as lawful some way.

So the sin of Idolatry, to go and hear a Mass without inward reverence, as it was disputed in Queen *Maries* dayes to prevent the eminent danger of death then. Many sins evident enough are

are made disputable if they yeeld profit, or bee delightsome to the flesh, or such as may help to keep a mans person or state in safety, for all these *Opinion* will bee a Protector.

4 The fourth is, one Master *Subtilty*, his wit being attended on by little conscience of the truth. This man cometh with his distinctions to clear an Act from sin, thus with his *latria & doulia*, he will have Idolatry no Idolatry; so with his biting and not biting, and lending to the rich upon Use, but not to a needy brother, damned Usury must be no sin. This *Subtilty* of wit with a chiverel conscience, maketh foule sinnes to passe along as no sins.

4 Subtilty how a friend to sin

5 Custome how a friend to sin. Mat. 27. 18. 19, 21, 26. Ioh. 18, 39 40.

5 The fift is called *Custome*, this old Syre patronizeth many vain and sinful practises. By this the Jews held it no sin in them to demand, and in *Pilate* to let loose to them a wicked *Barabas*, one worthy to dye for insurrection and murther.

6 Fore-fathers. Iol. 4. 10

6 The sixt is a Popish fellow called *Fore-fathers*; hee advanceth his Ancestors and their worth, and thinketh so well of them, that to imitate them is no sin. Thus the Samaritans justified their false worship.

7 Power, how a friend to sin.

7 The seventh is one Sir *Power*; hee maketh ever that warrantable, which law establisheth, ordaineth, and decreeth. Great and capital sins in the Romish Synagogue are thus countenanced.

8 The

8 The eight is Sir *Sampler*, who produceth for patterns, great mens and learned mens examples, as if they could not do amisse; but whatsoever they do or say, it must bee good and lawful, and therefore imitable without sin.

8 Sampler how a friend to sin.

Ier. 44. 17.

9 The ninth is Sir *Most-do*, who maintaineth sin from a general practice, because multitudes do it here, and there, and every where; and therefore no sin to do such a thing, which almost all, or the greatest part do.

9 Most-do how a friend to sin.

10 The tenth is one Sir *Silly*, one made all of good meaning, who will qualifie the fact by thinking no harm, or intending well. Thus would *Saul* have justified his rebellion, and *Abimelech* excused his taking of

10 Silly, how a friend to sin.

1 Sam. 15. 15. Gen. 10. 5.

Abrahams wife. And thus vain persons excuse their wanton communication, lascivious songs, foolish jeastings, and such like, saying they mean no harm, they onely make themselves merry. Thus Sir *Silly* is hee that maketh simple souls plead good meaning for all their foolish superstitions, blinde devotions, and licentious meriments.

11 Vain hope, how a friend to sin. Gen. 3. & 4.

The eleventh is *Vaine Hope*; This teacheth to put off the fault to some other, as *Adam* to *Evah*, and *Evah* to the Serpent, and to deny the fact as *Cain* did, even to God himselfe, hereby hoping to shift off sinne, and to escape punishment, who maketh GOD all of mercy.

The

The twelfth is the Lord *Presumption*, hee feareth not judgement, hee blesseth himself in his evil wayes, he maketh a covenant with Death, and a league with Hell, and suffers sin to bee his daily gueſt, and will let the *Hue* and *Cry* pass along without any fear of peril, as nothing at all concerning him.

12 Presumption how a friend to sin. Deut. 29.

Isa. 28. 15, 16.

The thirteenth is Sir *Wilful* hating to bee reformed: this is an obstinate friend for sin, who will wilfully defend it, and be careleſs of all reproofs. This fellow in contempt will tread down the *Hue* and *Cry* under his feet, and maintain sin.

13 Wilful how a friend to sin.

The fourteenth is Sir *Saintlike*, which under the shew and shadow of Piety, and pretended honesty, will cover much

14 Saintlike how a friend to sin.

iniquity, and hide it for a time, that it bee not taken by the pursuer with the *Hue* and *Cry*; such were the hypocritical Scribes and Pharisees.

These great ones, and many other moe, are the friends of this Theef and Rebel; but yet for all these Favourites, *Godly jealousie* espies him out, and his harbour, and presently goeth to a Justice of Peace to procure a warrant for the Constable to attach him, and all his companions with him.

Godly jealousie will not be deceived by these.

The Justice is not one of a mean rank, or any petty Justice, but the very Lord *Chief Justice* of Heaven and Earth, the Lord Jesus; for it is he that can give the warrant to attach sin, no other warrant will sin obey.

Lord chief Justice.

The

The Warrant is the power of Gods Word. The Form of which Warrant is (as you see in my Text) to search out and attach sin with all his Associates, and to bring him and them before Authority, to answer to such things as shall be objected against them, in his Majesty the King of Heavens behalf.

Warrant, and the form thereof.

The procuring of this Warrant, is by going unto, and conferring with some of the *Lord chief Justices Secretaries*, the Writers of holy Scriptures, setting down this charge, as *Jeremy* doth here, *To search and try our wayes.*

Secretaries to the Lord chief Justice.

This Warrant procured, *Godly jealousie* taketh and carrieth to an officer which hath Authority to make search and attach sin.

The Officer to attach ſin is Underſtanding.

This officer, without which ſin neither can, nor indeed will bee attached, is *Underſtanding*, who knoweth what ſin is.

Underſtanding fourfold.

Now as there bee four ſorts of Officers which may attach Felons by warrant, *The Deputy Conſtable, the Tything-man, the Petty Conſtable*, and the *Head Conſtable*; So is the ſpiritual Officer four-fold.

1 Deputy Conſtable

1 The *Deputy Conſtable* is commonly ſome neighbour, intreated to performe the Office in the others abſence: This is the very ſhadow of a Conſtable, and will not willingly intermeddle in any thing; ſo as the people where hee dwels, may do for all him what they liſt.

This *Deputy Conſtable* in this ſpiritual *Townſhip*, is the

the *Understanding darkened*, the son of Ignorance, and grand-childe of *Blindnes of heart*; this is a blinde Constable, and hath never an eye to see with.

Understanding darkned Eph. 4. 18. 1 Ioh. 2. 1.

This suffers all disorder in the whole man, or *Soule-Township*. Here bee such as bee alienated from the life of God, past feeling, given over to work all uncleanness with greedines. All the affections are quite out of order, and no care taken for their reformation; for this foolish fellow imployeth himselfe about his grounds, cattel, sheep, and oxen, about buying and selling, as for the estate of his soule, hee is to it a very stranger: Hee knows the price of corn, oxen, and sheep; but what is the excel-

Eph 4. 18, 19. The evils under it committed.

excellency of Vertue, what the evil of Vice, what the price of his soul, hee neither knows, nor cares to know.

Tything-man.

2 The *Tithing-man* which commonly is a mean fellow, and so contemptible, as few or none care for him. And therefore hereupon is very little or no reformation where hee hath his dwelling. If any amendment bee sought, it is onely for some notorious shamefull misdemeanours, and hee must be much called upon for this too, else no reformation thereof; and as for many other offences, there is no care had at all.

Gross understanding, and the evill thereof. 2 Pet. 1. 9.

This *Tything-man* is *Gross understanding*, like one purblinde, who cannot see afar off, but onely gross transgressions forbidden in the Law,

Law, according to the ſound of the bare letter onely; as theft, murder, adultery, and ſo forth. The ſpiritual meaning and large extent of the Commandement, he is wholly ignorant of. This purblind *Tything-man* ſuffers a number of diſorders in his Townſhip, and muſt be much urged to ſee very groſs and foule miſdemeanors; elſe will hee not ſeek to reform them.

3 Petty-Conſtable

3 The *Petty Conſtable*, which is ſome civil honeſt man of the Pariſh, and perhaps hath ſome Country learning, but yet is an one-eyed fellow, half-ſighted, and paſſeth by many faults.

Underſtanding ſomewhat cleared.

This *Petty Conſtable*, is the *Underſtanding ſomewhat cleared*; he hath an inſight into the Moral Law, who by civil

civil education, ſome art and learning, and an outward form of Religion, and reading in the Bible, now and then can ſpeak of the Goſpel Hiſtorically, and prettily diſcourſe of Religion.

But this his knowledge is onely ſuperficial, for neither in the Common Law, which is the Law Moral, neither in the Statute Law, the Law of the Goſpel, or Law of Liberty, is hee any profeſſed *Student*. He is no *Innes of Court man*, never brought up in the *Inner Temple*. Hee maketh neither the Common, nor Statute Law his profeſſion.

A meer civil honeſt man, who, and what a one.

As hee is no Student in theſe, ſo he is no practitioner, but onely aimeth at civil behaviour, common honeſty, and

and careth to be held onely a Christian at large, and to professe the Religion of the present State, without any more curious endeavour to proceed further to find out the power of Religion.

What hee only looks unto.

Therefore where this kinde of understanding dwelleth, there care is had onely to see to disorders against civil honesty, and common moral duties, and against courses apparently dangerous to his outward estate; and those things which may offend the most or the greatest sort amongst men. This half sighted Constable, a superficial fellow in divine truth, aimeth at no more.

What sins he regards not.

The sinnes immediately against God, and against his Gospel, as unbeleef, impatience,

ence, pride, disdain, envy at other mens gifts, presumption of Gods mercy, abuse of his favours, and many such hee taketh no notice of, but permitteth them to live where he hath to do without control.

4 Chief Constable

4 The *Head or Chief Constable* is a man of right and good understanding, knowing his Office, and the duties thereto belonging, with care and conscience to discharge the same; for hee is studious in both laws and a good practitioner therein.

Illuminated understanding, and the excellency thereof.

This chief Constable is *Illuminated Understanding*; he is one, that hath both his eyes to see with, of nature and of grace, he is wel read both in the Common Law, the Law moral, and the Statute-Law,

Law, the law of Liberty, the Gospel of Christ, hee hath been a long Practitioner in both, and is called the *Spiritual man*, who can discern and judge of all things. 1 Cor. 2.

The place of his common abode and dwelling is in *Regeneration*, a very healthful, comfortable, and commodious habitation. Hee is no straggler, but loveth to keep home, and to look to his office. His habitation is regeneration.

Hee hath an excellent Family; his Wifes called *Grace*, his two Sons, *Will* and *Obedience*; his three Daughters, *Faith*, *Hope*, and *Charity*; his two Servants, *Humility*, and *Self-denial*; and his two Maids, *Temperance* for his Summer house of prosperity, and *Patience* for his Winter house; His family

houſe of Adverſity.

The good he doth.

This *chief Conſtable*, where he dwels keepeth very good order, hee ſuffereth not the Rebel ſin to rule and ſwagger in the Town ſhip of his ſoul.

If Drunkenneſs, as once in *Noah*, or Adultery, as once in *David*, or pride of heart, as once in *Hezekiah*, or Envy, as once in *Miriam*, or ſuch like happen to be found where he hath to do, hee ſpeedily ſendeth them packing. For though they may at unawares perhaps creep in, and be found where he dwelleth, in ſome ſtreet of this Town, yet they get there no abiding place; though hee cannot ever and at all times prevent their creeping in, yet hee alwayes taketh care that they ſettle

ſettle not themſelves where he hath to do, but will diſlodge them whereſoever hee ſhall finde them, for he is very careful in his office to diſcharge it to the utmoſt.

This *chiefe Conſtable* is hee to whom *Godly jealouſie* bringeth his Warrant, to ſeek out the Rebel ſin, and to attach him.

This Conſtable having received the Warra nt, preſently addreſſeth himſelfe to make the ſearch. But for that ſin is Maſterful (eſpecially every * capital ſin, which is attended on by many other) and wil not ea ſily ſubmit, but dare make oppoſition againſt authority, till he be overmaſtered: Therefore this man takes with him ſufficient company, to watch ſin for eſcaping,

This is that which apprehendeth ſin.

* Which hath antecedent, concomitant, and ſubſequent ſins

escaping to go very strongly to attach him, and to hold him when they have him, so as never a friend may dare to side with him.

Aydants two servants.

First, hee taketh his owne two servants, *Humility* and *Self-denial*, which ever in every search necessarily attend him.

2 Neighbourgodly sorrow, & his seven sons.

Then going together, hee calleth upon his next neighbour, *Godly sorrow* with his seven sons, ready to bear them company, 2 *Cor.* 7. 11.

1 Care.

The first of these is *Care* to finde out sin, that it may not bee hid.

2 Cleering.

The second is *Cleering*, which, when hee espieth sin, will not wink thereat, nor partake with it.

3 Indignation.

The third is *Indignation*, a fierce fellow, which can never

ver look upon any ſin, but with a godly anger.

The fourth is *Fear*, not natural or daſtardly fear, nor ſervile fear, all too baſe minded to attach ſin; but ſuch a fear as maketh him to ſtand in awe of God, rejecting all fellowſhip with the wicked, and partakers with ſin. 4 Fear

The fifth is *Vehement deſire*, to apprehend ſin, to bee in Gods favour, in love with the godly, and free from his own corruptions. This is a ſtirring fellow. 5 Vehement deſire.

The ſixth is *Zeal*, who dare ceaze upon even the moſt capital Rebel, for hee is like to *Phineas*, ready to thruſt him thorow, and to kill him whereſoever hee findeth him. 6 Zeal.

The

7 Revenge

The seventh is *Revenge* who answereth to his name; for hee desireth to pay sin home for the wrong he hath done him, and would have him proceeded against to the uttermost. This fellow lustily layeth hold on sin, and bindeth him at the *chiefe Constables* command, to lead him away.

These are able to take prisoner the sturdiest Rogue, the stoutest Rebel, and strongest Theef. What sin in the soul is it, which this chiefe Constable with his men, his neighbour *Godly sorrow*, and his seven sons cannot overmaster, and lead by Gods grace captive, and make it the Kings prisoner?

As the Constable goeth with these his many neighbours,

bours, and with his own ſervant, to the number of ten beſides himſelf, a couple of buſie fellows uncalled thruſt in themſelves to increaſe the number.

A couple of buſie fellows.

The one of theſe is *Self-love*, a peſtilent fellow, for he not onely can hinder the Conſtables diligence in taking pains to ſearch, but in ſearching to bee too partial, and over reſpective to himſelf, if the ſins ſought after be either pleaſurable or profitable; but alſo withall, hee can dull the ſpirit of *godly ſorrow*, and do his ſeven ſons very great miſchief, as by their confeſſions afterward it doth appear.

1 Self-love what evil he doth.

Therefore when the Conſtable *Underſtanding* eſpieth him, hee commandeth forthwith

Self-denial removes him.

with his servants *Self-denial* to put him out of the company for hindering the search.

2 Self-conceit, and the mischiefs thereof.

The other is *Self-conceit*, the former lewd companion disordereth all the affections, this blindeth judgement, by the overweening of a mans self, and will pick the Warrant out of the Constables pocket, and will blow out the candle light which is in the Constables hand, if he be not prevented.

Prov. 12.5 & 3.5,7.

This wretched fellow of all wise men is held a fool; *For the way of the fool is wise in his own eyes, and there is more hope of a fool than of him that is wise in his own conceit*; and

Isa 5.21.

therefore are wee dehorted from being *wise in our own eyes, or leaning to our own wisdome*, and a woe is pronounced

ced against such; yet is the fool a very dangerous fool, and a knave too: hee will so deceive by flattery. Hee will make a man beleeve his *wayes to bee clear in his own eyes, when the end thereof is death.* Yea can beguile *a generation of men, and make them to thinke themselves pure in their own eyes, and sight, and yet are not washed from their filthyness.* Such a conceited fool was the Laodicean Angel.

Prov. 16. 2. 23.

Pro. 30. 12

Rev. 3.

The *Constable* therefore commandeth his man *Humility*, to thrust this fool and knave out of their company, before they make search for sin; for if these bee suffered to go along with the rest, labour is but lost, sin will never bee found out, and attached.

Humility puts him away.

Now when the *Constable* hath rid away these two troublesome companions (for they usually go together) then he goeth on to the place where he knoweth that sin hath taken up his lodging.

The Inne, Mrs Hearts house.

The place is a *Common Inne*, an Harlots house called Mistriss *Heart*, a receptacle for all Villains, Whores, and Theeves, and for all dishoneſt persons whatsoever, none denied house-room or harbour there.

And that shee is such a dishoneſt woman, is clear and evident, as in her arraignment shall bee fully proved.

But to cover her naughtiness as much as shee may, she hath gotten into her house, one called *Old man*, corrupted by her deceitful lusts, to become

Old man. Eph. 4. 22.

become her husband, when indeed shee is his own daughter, and so live they in incest together, and keep rout and ryot night and day. If any honest Traveller (a good and godly motion) happen sometimes to fall in there unawares, hee is streightway denied entertainment. Her answer is by and by, that her lodgings are taken up for other manner of men, there is no room for any such troublesome guests as these bee: none can bee merry for them, where they come, hindering all good fellowship.

The house which this harlotry dwelleth in, hath many in-lets, five doors open for their guests to come in at. These five doors are the five Senses. Five doors

1 The door of hearing.

Gen. 3.

What evils enter by hearing.

The first is the *Door of Hearing*, the first that ever was open to let in sin, as wee may learn in the Serpents beginning to tempt *Evah*.

At this door entereth in lying, slandering, backbiting, filthy Communication, Flattery, Swearing, Error, Heresie false-Doctrine, Tale-bearing, Blasphemy, and with these enter also ill opinions of one another, uncharitable judgeing, ill suspicion, rash credulity, and many other sins, caused and committed by the tongue, through want of wisdome and charity.

2 The door of seeing.

1 Joh. 2.

What sins enter by seeing.

The second is the *Door of Seeing*, at this enter in the lusts of the eye, Fornication, Adultery, Covetousnes, Desire of *Naboths* Vineyard, the marriage of the sons of

of God with the daughters of men; *Achans* Theft, who saw a wedge of gold, and desired it, and took it: Many are the sins which enter in by this door, through want of Charity and Contentment.

Gen. 6. Iosh 7.

Ps 119.37. Iob 31. 1.

The third is the *Door of Tasting*; at this enter in Riot, Gluttony, Drunkenness, Revellings, and the fruits thereof, Chambering, and Wantonness, Prodigality, Quarrelling, and Fighting; and many other cursed effects of seeking to satisfie the appetite, which the godly man avoideth and also the very occasion thereof, by Sobriety and Temperance.

3 The door of tasting

The sins which enter by this sense. Prov. 23 2,20,21. 1 Cor. 5. 11.

The fourth is the *Door of Smelling*; at this enter in fooliſh niceties, perfumings, and other allurements, to dalli-

4 The door of smelling. Prov. 7.7. What entereth here

ance, effeminateneſs, and ſuch like.

5 The door of feeling Ro. 13. 13 What entreth here.

The fifth is the *door of Feeling*; at this door entreth Wantonneſs, Lasciviouſneſs, and other fruits of the fleſh.

Degrees to the heart.

Theſe bee the doors by which all ſin ordinarily entereth into the heart, except original ſin bred within, and brought from the womb; as alſo Satans immediate ſuggeſtions ſuddenly caſt into the Heart.

Hall attendant, common ſenſe.

When ſins enter in at any of theſe doors, they firſt come into the *Hall*, where attendeth *Common ſenſe* to welcome them.

Parlour attendant Fantaſie.

Then they go into a *Parlour*, a more inner room, and there ſtayeth *Fantaſie* to entertain them.

After this, they aſcend into an

an upper *Chamber*, and are there received of *Intelligence*, who presently acquainteth Mistress *Heart*, the Mistress of the house with it, which is in her *Dining room*, what are the company and number of her guests come in; for this Hostess is a stately Dame, and is not to bee spoken with by and by. Thus as you have heard, are her guests entertained and brought in unto her.

Chamber.

Intelligence.

Dining room.

With her are eleven daughters attending her as Maids, lewd Strumpets, and as impudent Harlots as her self.

Mrs Hearts Maids.

These eleven waiting Maids are the eleven passions of the Heart, corrupt, disorderly, and immoderate wantons, which bee these:

11 Passions

The first is *Love*, set all on pleasures, profits, honours,

1 Love.

and wholly upon worldly and fleshly Vanities, contrary to that in 1 *Joh.*2.15. *Love not the world, nor the things that are in the world.*

2. Hatred. The second is *Hatred*, which is contrary to *Love*, setting it self against Gods Word, good men, and good things, a mischievous Maid, ever setting one another at oddes, and disquieting often the whole house and the Table of guests.

3. Desire. The third is *Desire*, never content, but would have sometimes this, and then that, now here, now there, never resting, never satisfied with either riches or honours, or variety of pleasures.

4. Detestation. The fourth is *Detestation*, contrary to *Desire*, which loatheth and cannot endure good

good counsel, good company, godly conference, much less reproof, or any opposition in her wayes.

The fifth is *Vain-hope*, which possessing the Heart, maketh it foolishly presumptuous. 5 Vain-hope.

The sixth is *Despair*, contrary to hope, which causeth acts against reason, against nature sometimes; as it did in *Achitophel*, in *Saul*, in *Zimri*, in *Judas*, who killed themselves. It also maketh men run into dissolute and rebellious courses, even to walk wilfully on in evil, as being without hope. 6 Despair. Ier. 18.12

The seventh is *Fear*, which passion doth so slavishly captivate the minde, as it will make a man forget his duty to God, so as hee may escape danger with men, as it did *Pe-* 7 Fear.

ter, and *Pilate*; and is ever a false friend in adversity.

8 Audacity

The eighth is *Audacity*, contrary to fear, which maketh a man fool-hardy, without deliberation to thrust himself into imminent dangers, as it did the *Israelites*.

Num. 1. 4, 40.

9 Joy.

The ninth is *Joy*, which cheareth a man when he hath that which hee delighteth in, be it never so ill, as it did the inhabitants of the earth at the destruction of the two Prophets.

Rev. 11. 10.

10 Sorrow

The tenth is *Sorrow*, contrary to joy, which afflicteth the soul, causing weeping and wailing, lamentation and mourning, often with an outcry, as in the Land of *Ægypt*.

Ex. 12. 30

11 Anger.

The eleventh is *Anger*, which commeth upon a man,

not

not only for apparent injury, as on *David* against *Nabal*, but upon imagined wrongs, as on *Haman* against *Mordecai*, *Naaman* against *Elisha*, and *Ahab* against *Micaiah*.

1 Sam. 25

Hest. 3. 5. 2 Kin 5 13 1 King. 22

There is no passion contrary to this, for though quietness bee contrary to anger, yet its no passion, therefore they are but eleven, as *Thomas Aquinas* reckons them.

In his Sums.

Besides these attending very diligently on Mistress *Heart*, she hath a man-servant called *Will*.

Mrs Hearts Man servant Will is made the servant to all.

This *Will* hath three at command under him, the Feet, the Hand, the Tongue, like the Hostler, Tapster, and Chamberlain. All these are at Mistress *Hearts* and her Maids command.

If

L

ove.

If *Love* in a Maid affect a young man, though all her friends bee againſt it, yet mark how ſhee ſets *Will* on work for her. I *Will* have him (ſaith ſhee) though I never have good day with him. *Will*, here muſt make the match againſt all gain-ſaying.

Gen. 38.16

Judah hee luſted after one he ſaw in the way (not knowing it to be *Thamar*) *Will* muſt here make the filthy bargain. What (ſaith ſhee) wilt thou give mee? I *Will* (ſaith hee) give thee a Kid.

Hatred.

As *Love* ſets *Will* at work, ſo doth *Hatred*, as we may ſee in *Eſau*, I *Wil* kill my brother *Jacob*. So doth *Deſire*, as in *Adoniah*, who ſaid, I *Will* be King. In *Gehezi*, greedy of gain, I *Will* run after him, *Will* here made the feet to run,

Gen. 27.41

1 Kin. 1.5.

2 Kin. 5.20

the

the tongue to ſpeak, the hands to receive. So in *Judas* to betray Chriſt, *Will* muſt do it. What *Will* you give mee, and I *Will* deliver him into your hands? Thus to theſe and all other paſſions, this *Will* is made a pack-horſe, a ſlave, and without him they can do nothing. *Will* is the man that muſt ever do the deed for every paſſion, though they be contrary one to another; miſerable is his ſervice, that muſt bee commanded by ſo many Miſtreſſes, and ſo diſagreeing among themſelves one from another. Mat. 26. 15

When the *Heart* hath entertained her gueſts thus, as you have heard, and received them into her *Dining room*, proviſion is preſently made for The hearts proviſion for ſins.

for them, yea she hath it ever ready for them, as never being without many guests.

Table Instability.

The *Table* is spread, which all must sit at, and this *Table* is *Instability*; for inconstant are the thoughts of the whorish heart.

The *Table* therefore is not square but round, turning about both for more company, and also that her guests may take their places every one of them as they come without discontent.

For albeit there be degrees and differences of sins, yet to her they are alike welcome, one as well as another; although some at one time sit neerer to her than at another, as guests do that sit at such a round *Table*.

Table-cloth Vanity.

The *Table-cloth* that covereth

reth it is *Vanity*; for upon *Instability* with such vicious guests, what can there be but *Vanity*? This *Solomon* found in all his inventions, *Eccles.* 1.

The *Bread* set on the Table, is the *Fitness of every sins proper object*, without which, sin Actual can no more live than a man without bread. Bread.

The *Salt* which seasoneth sins appetite to feed it self, is *Opportunity*, for time, for place for person; this sharpneth sin to be working, as the appetite to receive food, when it is well seasoned. Salt.

The *Trenchers* to eat on, are *strength* of every mans Nature to act sin. Trenchers

The *Napkins* to make clean their hands and mouth in eating, are the pretended shews of vertue, contrary to Napkins.

these

theſe Vices, by ſome good works (ſo they wipe their mouths, as the Harlot in the Proverbs) and by ſome good deed of either one kinde or other outwardly done; and thus they wipe clean their fingers, and will not bee thought to bee the unclean perſons which they are taken for.

Diſhes of meat.

The *Diſhes* of meat ſet before them, are onely three.

1 The luſts of the fleſh Who eats of this.

The firſt is the *Luſt of the fleſh*, and this is ſerved up in the *Plate of pleaſure*.

Of this Diſh feedeth heartily Adultery, Fornication, Inceſts, and all other of the like nature.

2 Luſts of the eyes.

The ſecond Diſh is *Luſt of the eyes*, and this is ſerved up in the *Platter of Profit*.

Who feeds on this.

Hereon feedeth Covetouſneſs,

touſneſs, Uſury, Oppreſſion, Bribery, Extortion, Unhoneſt gain, and ſuch like. Of one of theſe two Diſhes do all ſins taſte, except the ſin of ſwearing, in which is lewd prophaneſs of Heart, but neither pleaſure, nor profit as in other ſins; though by ſwearing, ungodly men ſometimes in buying and ſelling make gain unjuſtly.

The third Diſh is *Pride of life*, and this is ſerved up in the *Charger of worldly Eſtimation*. This is very windy meat, which puffeth up the minde with vain-glory of an empty title of ſome honour, as a bladder is with wind, and yet is very coſtly feeding.

3 Is the pride of life.

Who feeds on this.

On this Diſh feedeth Arrogancy, pride of ſpirit, love of Eminency, deſire of

of Superiority, and out ward Reverence, and such like, for which they are made to pay well.

Drink. The *Drinke* which they drink to make them digest their meat, is the *Pleasurablenes of sin* for the present.

Waiters. The *VVaiters* at this Table to give attendance that nothing bee wanting, are the *eleven Maids*, with *VVill* their man.

How Mrs. Hearts Maidens humour the guests. These Harlots humor their guests, and are ready at a beck to give contentment.

Where *Incontinency* sits, there *wanton love* will wait.

Where *Displeasure* is, there *hatred* will attend.

Where *Covetousnes* is, there *Unsatiable desire* will bee.

Where *Flattery*, that base humo-

humoring disposition to get grace and favour sitteth, there *Fear* to offend will stand by.

Where impatiency takes his place, there *Anger* is ready waiting to doe his will.

Where *Inconsiderateness* sits, there *Audacity* and Foolhardiness will wait.

Where sullen *Male-contentedness* sits, there *Despair* will soon give attendance.

Where *Joviality* taketh his place, there *Joy* will bid him welcome.

Where *Credulity* sits, there *Vain hope* will bee.

And thus they attend upon the Table, to give their guests all content to the utmost.

After full feeding, follows the taking away of these Dishes

Taking away, vexation of spirit.

ſhes of Pleaſure, Profit, and Honour.

Now where *Vanity* was the *Table-cloth*, what can the taking away be, but *vexation of ſpirit*, as *Solomon* ſpeakes? for it is with theſe, as with gueſts in an Inne, all merry and pleaſant while they bee eating and drinking, till the *Chamberlain* cometh to take away, and giveth them a round reckoning, and then they take to their purſes with almoſt a deep ſilence; ſo unpleaſing is payment on a ſudden.

Eccle. 2. 11

After Supper, *Miſtreſs Heart* providing them their Lodging.

Lodging.

The place they lye in, is but one room for all their Gueſts, but it is large enough for all; the room is

Natural

Natural corruption.

Natural corruption

In this room lyeth Miſtreſs *Heart*, all her *Maides*, her man *Vvill*, and all her gueſts together, like wilde Iriſh.

With theſe eleven Harlots lye theſe gueſts in ſo many ſeveral beds.

Several beds.

1 In the bed of *Love*, lye wanton thoughts, laſciviouſneſs, filthy Communication, Fornication, Adultery, Whoredome, and other ſinfull uncleanneſſes.

Loves bedfellows

2 In the bed of *Hatred* do lye mindfulneſs of Wrongs, Ill-ſpeaking, Back-biting, Slandering, Railing, Quarrelling, Fighting, Revenge, Murther, and ſuch like.

Hatreds bedfellows

3 In the bed of *Deſire*, do lye Covetouſneſs, Theft, Oppreſſion, Robbery, Fraud, Coozenage,

Defires bedfellows

Coozenage, and ſuch like.

Deteſtations bedfellows.

3 In the bed of *Deteſtation*, lye want of Charity, diſunion of Spirit, Diſcord, plotting of deſtruction, and ſuch like.

Vain hopes bed-fellows.

5 In the Bed of *Vain hope*, lye violent aſſayes to effect what they hope for: ſometimes neglect of lawful means preſumption of mercy, abuſe of Gods favour, and prophaneſs.

Deſpaires bed-fellows.

6 In the Bed of *Deſpaire*, lyeth Male-contentedneſs, Unbeleef, ſervile Fear, and ſuch like.

Fears bedfellows.

7 In the Bed of *Fear*, do lye Cowardlineſs, Flattery, Faint-heartedneſs, Hypocriſie, and Diſſimulation.

Audacities bed-fellows.

8 In the Bed of *Audacity*, lye theſe, Headineſs, Raſhneſs, Daring, deſperate attempts,

tempts, and ſuch like.

9 In the bed of *Anger*, do lye Impatiency, Rayling, Back-biting, Quarrelling, Murther, and ſuch like. Angers bedfellows

10 In the bed of *Joy*, lye wanton delights, Fooliſh jeaſting, Levity, and a world of Vanity. Ioyes bedfellows.

11 In the bed of *Sorrow*, lye worldly griefe, unquietneſs, murmuring, diſcontentedneſs, and ſuch like. Sorrows bed-fellows.

Thus are theſe lodged in Miſtreſs *Hearts* Chamber, and there ſhe lyeth alſo with the *Old man*, and *Will* her man.

The bed which they lye upon is *Impenitency*, and the *Coverings* are *Hardneſs* of *heart*, and *Carnal ſecurity*, in which they lye ſnorting careleſly, till the *chief Conſta-* The Bed is impenitency. The two Coverings

ble

ble come upon them, and attach them all one after another, the greater *Villaines*, and the leſſer *Theeves*, not ſparing any; He feareth not to attach the Capital, neither paſſeth hee by any of their meaneſt aſſociates.

What the attaching of ſin is.

The attaching of ſin is nothing elſe but the *Apprehenſion of Gods wrath*, ſtriking us with fear through the terrour of the Law, and our guiltineſs of the breach thereof.

For in this ſpiritual attaching, it is as in the attaching of Felons, who knowing themſelves guilty of the breach of the Lawes, are ſtrucken with fear, in their apprehenſion of death, which they know they cannot eſcape.

Theſe

These Theeves thus apprehended, the *Constable* carrieth them to the next *Justice*, by Authority of his Warrant.

The Justice is *well-informed Judgement*, able to examine every malefactor, that is every sin, brought before him.

Iustice is well informed judgement

A Justice of Peace must be a man of wisdome and experience; So this spiritual Justice must be a judgement well informed in wisdome and discretion, wisely to proceed against sin.

What a one a Iustice should be.

It is meet that a Justice be learned in the Lawes, to know how to proceed legally: So must this spiritual Justice bee learned both in the Law and Gospel, to know what sins are committed

against either of them, and thereafter to proceed.

A Justice is commonly to be one in that Country where hee is an inhabitant; so this Justice must bee every mans *well informed judgement* within himselfe, not another mans; for it is not another mans judgement, that can sit down in his soul, to try and examine his heart and wayes, but his own judgement. *For who knoweth what is in man, saving the spirit of a man which is in man.*

1 Cor. 2. 11

What his Office is.

The Justices Office is to preserve peace, and to see the Laws observed, and to see to the suppressing of all disorders, routs, ryots, robberies, and conspiracies; also to take order for all vagabonds, stout and sturdy Beggars; yea to see

see the reformation of all unlawfull gaming, and every misdemeanour whatsoever, by Law prohibited; contrary to the Peace of our Sovereigne Lord the King, and the quiet of the Weal-publick; so this spiritual Justice, his Office is to see peace kept between God and himself; to see the Laws of God observed; and to see all disorders in his soule, as vagrant thoughts, sturdy resolutions, riotous behaviour, every misdemeanour, in thought, word, and deed, forbidden by Gods Law, contrary to the peace of a good Conscience, and the quiet of the soul, contrary to the dignities of a Christian, and the honour of our Sovereigne Lord the King, Christ Jesus.

What well informed Iudgement is to do.

How to deal with a Malefactor.

When a Malefactor is brought before a Justice, the Justice is first to examine him, then to set it down, then to binde some over to prosecute against the Felon at the Assizes; and lastly, in the mean space to send him to the Goal, if hee bee not bailable.

1 Examin.

1 Hee is (as it is said) to examine the party apprehended and brought before him, and to demand his name, then to inquire after the fact, and the nature of it, with the occasions, causes, and degrees, with the associates, evident signes, the fruits, and effects thereof; so this spiritual Justice is to examine sin.

Examine sin in eight things.
1 Name and nature

1 To know the name and nature thereof, and to what Commandement it belongeth,

geth, so that he may consider what Statute of God is broken.

2 What were the *occasions* offered, as *David*, by looking out, saw *Bathsheba* washing her self. 2 Occasion.

3 What were the *Causes* moving thereto, as Envy in the Jewes to put Christ to death, and in *Cain* to kill *Abel*. 3 Causes.

4 What are the several *Sorts* under one and the same Capital sin; as under Theft, Covetousnes, and Coozenage; under Adultery, Fornication, Selfe-pollution, &c. 4 Kindes.

5 What be the *Degrees* in the same sin, as in stealing, not from the rich, but from the poor; not from a stranger, but from a Christian 5 Degrees

brother, from father, and mother: So committing uncleanneſs, not onely with one of no kin, but with one nigh in bloud; in killing not an unknown perſon, but againſt nature, his father, mother, his wife, his childe, himſelf.

6 Concomitance.

6 What ſins accompanied the ſame, as the making of *Uriah* drunk, and the murthering of him, accompanied *Davids* Adultery.

7 Signes.

7 What are theſe *ſignes* thereof, as the rowling eye, filthy ſpeech and wanton daliance, are ſignes of adultery; all ſuch ornaments and vanities of which *Iſaiah* ſpeaketh, are enſigns of Pride.

8 Fruits

8 What *fruits* and effects did follow thereupon; as from Will-worſhip and Idolatry com-

commeth ignorance of God; from this liberty to sin; from this obstinacy; from this contempt of Gods true worship and sincere professors thereof and from this at last comes bloody persecution.

2 In examining, the Justice is to set down the Examination and Confession of the party; so this spiritual Justice, after he hath thus examined his wayes, he is to set it down: This is *Serious consideration* of all his sins and offences, and such a remembrance of them, as may make a man to forsake them, and to turn his feet unto Gods Statutes, as *David* did. The Examination without this, will bee in effect as nothing: This must not therefore bee at any hand omitted.

2 Write the Examination.

Ps. 119. 30.

3 Binde over.

3 The Justice is to binde some over to prosecute against a Felon at the next Assizes and Goal-delivery; so doth this spiritual Justice binde over *True Repentance* to follow the Law, and to give evidence against this *felon Sin*, which hee is very ready to do; for it cannot bee, (if a mans judgement be well informed upon serious examination with a carefull and considerate remembrance of all his sins) but that hee must needs perforce bee made to sorrow for them, and upon true repentance, pursue them to the death with a deadly hatred.

True Repentance follows sin to the death.

4 The Mittimus.

4 The Justice finding the offender not bail-able by Law, he maketh his *Mittimus* to send him to the Goale, there

there to bee in durance to the next Aſſizes; So this ſpiritual Juſtice doth, for hee knows by the Law of God, that *the reward of ſin* (of what kinde or degree ſoever, greater or leſſe, though but in thought) is not bail-able by any man. No man is able to anſwer God for the leaſt deviation from Gods Law, for if hee continue not in all things which God commandeth, he is accurſed.

Rom. 6. 2. Gen. 2. 17. Ezek. 18. 20. Deut. 17. Gal. 3.

Therefore none being ſufficient to lay in baile to anſwer God for the ſin, nor ſin in it ſelf bail-able, he maketh his *Mittimus*, and delivereth it into the *Conſtables* hand, to carry him to the Goal.

Pſ. 49. 7, 8.

The *Conſtable*, you have heard, is *Illuminated Underſtanding*.

Mittimus.

The *Mittimus* given him, is the *active power of the well-reformed judgement*, forcing the exercise of the understanding against sin, to finde out remedies to keep it under.

Chiefe Goaler, Master New-man.

Eph. 4 24.

The *chief Goaler is* Master *New-man*, placed over the prisoners, and made the *Goal-keeper* by the Sheriffe, for the prison is his, and hee is to answer the King for them.

Sheriffe is true Religion.

The *Sheriffe* is *True Religion* wrought in mans soul.

Under Sheriffe, Holy Resolution.

The *Under Sheriffe* is an *holy Resolution* to performe what the Sheriffe commandeth, and what he is by his Office to do.

If any Prisoner, *Sin*, break out, the *Sheriff*, *Religion*, must bear the blame, saying, This is your Religion, is it?

The

The *Goal* is *Subjection:* for saith the Apostle (as if he were the Goaler) *I keep under*; here is the Keeper; *my body*, here is the prisoner, *and bring it in subjection*; here is the Prison. When sin is brought under subjection, that it doth no more reigne, (as it doth in all natural men, but not in the regenerate) then it is put in prison, but not before.

Goal is subjection

Now the Chief Goaler, Master *New-man*, hath with him three *Under Goalers* to look well to the prisoners, and all little enough, they bee so many and so exorbitantly unruly, ready to break prison daily, if they be not diligently seen unto.

3 Unde Goalers.

This Master *New-mans* three Under-Goalers are his Hands,

Eph. 4. 4. Col. 3. 10.

Hands, his Eyes, and his Feet without which he can do nothing, and they are theſe which are named by St. *Paul* in his Epiſtles.

1 Knowledge, what priſoners he looks unto. Col. 3. 10.

1 Is *Saving Knowledge*; This looks to theſe ſorts of Priſoners: Ignorance eſpecially, wilful error, vaine opinions, jangling Sophiſtry, falſe Doctrine, Hereſies, Doctrine of Devils, and ſuch like.

2 Holineſs what priſoners he ſeeth to Eph. 4. 24.

2 Is *True Holineſs*; he looketh to all the tranſgreſſours of the firſt Table, as to Atheiſme, Paganiſme, Judaiſme, Turciſme, Unbeleefe, Deſperation, Preſumption, confidence in ſtrength, riches, places, policy, and multitude, ſo alſo to will-worſhip, Imagery, meer outward ſervice without the inward, Papiſtry, and

and all corruptions of Gods worshíp; likewise to Blasphemy, rash swearing, false swearing, cursing, idle talke of God, contempt of his Word and works, a vicious life. Lastly, to Sabbath-breaking, neglect of publick worship, prophaness, persecution of the truth, and to an infinite number of other sins against God, and true holiness.

3 Righteousness, what prisoners he takes care of.

3 Is *Righteousness*: This looks to all the sins against the second Table, as to rebellion, disobedience, murder, malice, adultery, fornication, theft, and couzenage, to false-witness-bearing, to back-bitings, to discontentment, and to all other transgressions, many and manifold, comprehended under these Commandements.

Now

Sins be unruly.

Now becauſe theſe priſoners be unruly, if there be not a ſtrict hand kept over them; therefore leſt they ſhould at unawares break forth, to the danger of the *Sheriffe Religion*, the Goaler Maſter *Newman* hath Fetters, Gives, Bolts and Manacles to hold them in, and to have them at command.

Spiritual Bolts and Fetters.

And they are theſe; *Reſpect* unto the Commandements of God in all our wayes; *Holy meditations*, lawfull *Vowes*, Religious *Faſting*, fervent *Prayer*, and conſcionable *Practice* of our Chriſtian duty to God and man. All theſe are ſtrong chains and links, to keep under, and to fetter the body of ſin, and all the fruits thereof, and to hold them in ſubjection, to keep the whole man

man in obedience unto God, when they bee faſtened and knocked on by the hammer of Gods word, and the effectual power thereof.

Gods Word an hammer. Jer. 23. 29.

But it is not enough thus to impriſon them, and to ſee them bolted, and thus fettered, but alſo for him to ſee the Priſon be ſtrong; for the Priſons of the beſt Keepers that ever were, have been broken: Drunkenneſs brake out from *Noah*; raſh and unadviſed ſpeeches from *Moſes*; Idolatry from *Solomon*; Adultery from *David*; curſing and falſe ſwearing from *Peter*.

Priſon to be ſeen to.

Therefore the *Goaler* Maſter *New-man*, muſt looke daily to the priſoners, and to ſee the priſon-houſe ſure, and to do this,

Doors of the Priſon to be faſt locked with ſeveral Keyes.

1 He muſt ſee the doors which

which are his ſenſes to bee ſhut, and to have a care to lock up *Taſt* (that Drunkenneſs, and Gluttony break not out) with the *Key* of Moderation in eating and drinking. To lock up *Hearing* (that Credulity break not out) with the *Key* of Trying before we truſt. To lock up *Seeing* (that Uncleaneneſs break not out) with the *Key* of Continency, and to bar this door faſt alſo with contentation, that covetouſneſs break not forth.

Lewd companions.

2 In the next place he muſt take heed that no lewd companions lurk about the Priſon houſe, either by day or by night, leſt they caſt in Fyles, to fyle off the bolts, or picklocks to open the doors, to let the Priſoners eſcape.

Theſe

These lewd Companions are the *Devil*, the *wicked*, and our own *corrupted Reason*. Their files and picklocks are *suggestions* from Satan, evill counsel from men, worldly, and fleshly Arguments of our own inventions, to make no conscience of sin, but to file off all those bolts, and to open the doors of Senses, that sin may break loose and get out of subjection, to the Goalers overthrow and utter undoing, if diligent watch be not kept.

Files and picklocks.

3 Hee must see to the Walls of the Prison, that they bee strongly built with good stones cemented together. These are Moral Vertues, and Evangelical Graces, by which, as by Walls, our Sinnes, and our natural

Walls whereof built.

natural corruptions are kept in. Though Master *New-man* lock and bar the doors, yet if the walls bee weak, the prisoners may get out.

Foundation of subjection. Rom. 6.

4 And lastly, hee must look well to the Foundation of the house, that it bee not undermined. The true foundation of Subjection of sin, is the power of the death of Christ, and of his Resurrection, in whom by Faith, thorow the operation of his Spirit, by the Word, wee are ingrafted.

This must not bee undermined by the Popish Doctrine of Free-will, and Abilities of our selves to overmaster sin.

All these things well and diligently looked unto, the Prisoners will be kept safe in the

the Goal under *Master Newman*, untill the time of the Assizes.

And thus much for the first part of my Text, the Searching, the Attaching, and Imprisoning of Sin. The other part, which is the *Trial*, followeth.

THE

THE SECOND PART.

AT the time of Assizes by the Kings appointment, cometh the *Fudge* attended on by the *Sheriffe*, the *Fustices* of the Peace, and such as necessarily are to be there, for the dispatch of such businesses, as come to bee tried and adjudged.

Assizes the time of trial.

The *Fudge* coming in place, hee hath his *Seat* or *Bench*, and being set, the *Commission* is read.

The *Fudge* is a Judge of

Oyer

Oyer and *Terminer* in the Circuit where he is appointed to sit. The judgement here is absolute, without any appeal from his sentence.

Iudge is Conscience.

The Judge spiritually understood, attended upon by *Religion* the Sheriffe, and the *Under Sheriffe* Resolution, is *Conscience*.

From this Judgement is no Appeal, for hee is in Gods stead, therefore must his sentence stand, and we must submit to it.

Bench is Impartiality.

The *Seat* or *Bench* on which this Judge sitteth, is *Impartiality*; for Conscience well informed, will judge in Righteousnes and Truth, without all partiality, without respect of any person. He regardeth not the rich and mighty, no Bribe can blinde him,

him, neither doth hee pitty the person of the poor, to give for pitty an unjust sentence; but as the truth is, so speaketh hee.

Commission active powe of conscience

The *Commission* is the active power of Conscience, given of GOD by his Word, to condemne the nocent, or to quit the innocent, except this Commission bee lost.

Commission lost, is the dead, seared, or benummedness of conscience.

1 Tim 4.2
Eph.4.19.

Sometimes it is lost, as when Conscience is *dead*, as in all ignorant persons, or *seared* with an hot iron, as some mens have been, and are, such as fall from the faith, and are past feeling, by reason of the blindness of minde, and hardness of heart; or else *benummed*, as in those that fall into some grievous sin, as did *David*, who lay therein, until

Nathan

Nathan found the Commiſſion, and acquainted him with it, when hee ſaid, *Thou art the man.*

2 Sam. 12. 7

If the Commiſſion be loſt the power of Conſcience lyeth dead, ſeared and benummed, then the Judge can do nothing till it be found; and being found, it is read openly.

Reading the Commiſſion.

The reading of this Commiſſion before the whole County, is every *mans experimental knowledge of the power of Conſcience*, by which is acknowledged his Authority, to ſit as Judge over every thought, word and deed of man.

Circuit, in which Conſcience ſits and judgeth.

The *Circuit* of this Judge is his own *Soul*, hee is not to ſit and judge of other mens thoughts, words, or deeds, but of

of the thoughts, words, and deeds of that man, wherein he is. A mans owne Conscience is judge of himself; to judge another is out of his circuit, neither hath hee any Authority from the King of Heaven to enable him so to doe. Knowledge may goe out to see and discern of other mens waies, but Conscience keepeth ever at home, and sits within to judge of that mans Courses, whose conscience he is. Conscience only troubles a man for his owne sins, it cannot for another mans, but as farre forth as hee hath made them his owne, and being accessary to them by *commanding*, *alluring*, *councelling*, *commending*, *excusing*, *defending*, or *winking thereat*, when hee

Accessaries to sin.

ought by his place to have punished the same.

Oyer and Terminer.

This Judge in this Circuit is Judge of *Oyer* and *Terminer*; Hee will hear before he doth judge, and he will truly then judge as he heareth; for as he is impartial in judging, so is hee prudent and careful to know what, and whereof to give sentence, before he doth judge. This is the Judge.

Justices of Peace.

The *Justices of Peace* in the County are there, and doe sit with the Judge, and are in Commission with him. Of these some are of the *Quorum* and of better rank, some are meaner Justices, and take their place lower.

Justices of Quorum.

The Justices of Peace in the Soul of better rank, are *Science, Prudence, Providence, Sapience*: the inferiours are *Weak-*

Weak-wit, Common-Apprehension, and some such like.

These Justices have their Clerkes there ready with their Examinations and Recognizances. *Justice Science*, his Clerk is *Discourse*: *Justice Prudence*, his Clerk is *Circumspection*, *Justice Providence*, his Clerk is *Diligence*: *Justice Sapience*, his Clerk is *Experience*: *Justice Weak-wit*, his Clerk is *Conceit*: and *Justice Common-Apprehension*, his Clerk is only *Sense*; a couple of poor Justices. The Iustices Clerks

With the Judge and chief Justices are in Commission, the *Kings Sergeant*, and the *Kings Attourney*.

The Kings Sergeant is *Divine Reason*, a man of deep judgement in the Laws of his Soveraigne, swaying Kings Sergeant.

much with the Judge.

Kings Attourney.

The Kings Attourney is *Quick-sightednesse*: both are excellent helps and Assistants to search out, and to handle a Cause before Judge *Conscience.*

For *Quick-sightednesse* will soone espy an errour in Pleading, and *Divine Reason* will inforce a just conclusion, and so move the Judge to give Sentence according to equity and right. If these should bee wanting, many matters would goe amiss.

Clerk of Assizes.

There is also the *Clerk* of the *Assizes*, the Keeper of the Writs, that hath all the Inditements.

Memory.

This Clerk is *Memory*, which retaineth all those names of every sin, with the nature of the Offence: and what

what God hath in his Word written against them, and what complaints *Repentance* hath made against them.

Besides this Clerk, there is the *Clerke of the Arraignment*, who readeth the inditements. — Clerk of Arraignment.

This Clerk is the *Tongue*, making confession of our sins. — Tongue.

Lastly, there is the *Cryer*. — Cryer.

This is the *Manifestation of the Spirit*.

Before the Clerke of the Arraignment readeth any Inditement, it is first framed by the *Complainant*.

This *Complainant* is true *repentance*, or godly Sorrow. — Complainant Repentance.

The framing of the inditement is the laying open of Sin, as it may bee knowne and found out to be sin, ac- — Framing of the Inditement.

according to the true nature thereof.

Grand-Jury.

Moreover, an *Inquest*, or *Grand-Jury* there must be, by whose Verdict the Offender is Indited, and made a lawful Prisoner; yet is this Inditement no Conviction. What these agree upon, is delivered up in writing to the Justices. On the back of this Inditement, framed by the Complainant, they write either *Ignoramus*, or *Bill vera.*

Ignoramus, Bill vera.

If the former, then the complaint is judged false, it is left in record, but the Prisoner is not indited.

If the latter, the Prisoner is indited, the Inditement read, and the Prisoner brought to the Trial at the Barre.

This

This *Grand Inquest* or Jury, are the *Holy men of God*, whose writings are the Holy Scriptures in the Old and New Testament.

Pen-men of Scriptures are the Grand Jury.

By the Verdict of these, every thought, word, and deed of man, is either freed, or made a lawful Prisoner.

But yet this *Verdict* is no lawful Conviction of particular men, till they bee rightly applyed.

If they write upon the Inditement or Bill framed, *Ignoramus*; that is, if the Holy Scriptures of God declare it not to be a Sin, it is no Sin: for *Where there is no Law there is no transgression.* Not the complaints of all under Heaven, not all the Laws of men, Decrees of Councells, the Commandements of

What Gods Word makes no sin, is no sin.

Rom. 4. 15

Popes, can make that a Sin, which they write *Ignoramus* upon.

False informers what they be.

Therefore the Bills of Inditement framed by those false informers before mentioned, *Formality*, *Worldly Wisdome*, *Luke-warmnesse*, *Meer civil honesty*, *Machiavillianisme*, *Statisme*, *Libertinisme*, *Scrupulosity*; and *Papistry*, against *Christian Conference*, *Godly sincerity*, *true Zeal*, *strict Conversation*, *Reformation of disorders*, and the rest, are false accusers, and have upon their complaints, written by the *Grand Inquest*, an *Ignoramus*, and therefore by these worthy Justices, Justice *Science*, Justice *Prudence*, Justice *Providence*, and Iustice *Sapience*, are not to bee admitted, nor Iudge *Conscience* to be troubled

bled therewith, though all the Popes, the whole Popiſh Church, all Popiſh Counſels, and all the Popiſhly affected Statiſts in the world plead for them, for that thought, word, or deed, is no ſinne, no breach of Gods Law, on which theſe write *Ignoramus*; Conſcience (as it is ſaid) is not to be troubled with ſuch Bills of complaint.

That which is condemned by God, cannot bee diſpenced with by man.

But if theſe write *Billa vera*, that is, if the holy Penmen have ſet down any thought, word, or deed for a ſin, not all the Popes Diſpenſations and Pardons, not all the ſubtill diſtinctions of the moſt learned, no Cuſtome, nor any thing elſe whatſoever, can acquite it from ſin, but ſin it is, and ſo muſt it be taken as a lawful priſoner to be brought

to the Bar, and put upon the Jury of Life and Death.

The Bill being found true, then they proceed unto the Arraignment.

The Prisoners are brought forth chained together, and set to the Barre before the Judge.

Prisoners sins.

The Prisoners are *Sins* (as you have heard before) the *Old-man*, with Mistris *Heart*, her *Maids*, and *Will* her man.

Bringing forth.

Their *Bringing forth* is the manifestation thereof by the Goaler, Master *New-man*, Knowledge, Holiness, and Righteousness.

Chained.

They are chained; for sins are linked together, as Adultery and Murther in *David*; Pride with hatred of *Mordecai* in *Haman*: Covetousness and Treason in *Judas*; Covetousness,

touſneſſe, Hypocriſie, and Lying in *Ananias*, and *Saphira*; yea the breach of all the Commandements in the fall of *Adam* and *Evah*. They therefore are brought out *chained together*.

The *Barre* is the *Apprehenſion of Gods Wrath* due for ſin. The Bar.

After all this, when the Priſoner ſtandeth at the Barre, a Jury for Life and Death is impannelled, who are for the King, and are ſworn to give in a true *Verdict*, according to their *Evidence*.

This Jury is a choſen company of excellent Vertues, the fruits of the Spirit, delivered in by the Sheriffe, Religion, to be called, and to be of his Jury in the behalf of the Petty Jury

Kings

Kings Majesty, *Jesus Christ*, to goe upon the Prisoners, the *Fruits* of the *Flesh*, which stand at the Bar.

Their names being given up, they are called as the *Clerk of the Arraignment*, the *Tongue*, nameth them, then the Cryer, *Manifestation of the Spirit*, calleth them one by one to appear, as the Clerk nameth them; and they are these.

Jury called by name.

Acts 15. 9 1 Call Faith. Cryer, *Vous aves* Faith, which purgeth the Heart.

John 5. 5 2 Call Love of God. Cryer. *Vous aves* Love of God, which is the keeping of the Commandements.

Prov. 1. 7 3 Call Fear of God. Cryer. *Vous aves* Fear of God, which is the beginning of wisdome.

4 Call

4 Call Charity. Cryer. *Vous aves* Charity, which rejoyceth in the truth. 1 Cor. 13. 6

5 Call Sincerity. Cryer. *Vous aves* Sincerity, which makes a true Israelite, in whom there is no guile. Ioh. 1. 47

6 Call Unity. Cryer. *Vous aves* Unity, which maketh men to be of one heart, and is the bond of peace. Acts 1. 14, and 2. 1. Ephes. 4. 3

7 Call Patience. Cryer. *Vous aves* Patience, which worketh experience, and by which men possesse their Souls. Rom. 5. 4 Luk. 21. 19

8. Call Innocency. Cryer. *Vous aves* Innocency, which keepeth harmless.

9 Call Chastity. Cryer. *Vous aves* Chastity, which keepeth undefiled.

10 Call Equity. Cryer. *Vous aves* Equity, which doth right

right to every man.

11 Call Verity. Cryer. *Vous aves* Verity, which ever speaketh truth.

12 Call Contentation, Cryer. *Vous aves* Contentation, which ever rests satisfied.

Then the Clerk saith, Count.

And so the Cryer saith to them, answer to your names.

Then the Clerk nameth them, and the Cryer telleth or counteth them.

Faith, one, *Love of God*, two. *Feare of God*, three. *Charity*, four. *Sincerity*, five. *Unity*, six. *Patience*, seven. *Innocency*, eight. *Chastity*, nine. *Equity*, ten. *Verity*, eleven. *Contentation*, twelve.

Then the Cryer saith, good men and true, stand together and hear your Charge.

With

With all theſe Graces ſhould the Soul of man bee endued to proceed againſt Sinne, wee ſhould be able to ſay, that wee have them by the manifeſtation of Gods Spirit, and alſo to know their power and vertue, and diſtinctly to bee able to reckon them, and ſo wiſely to eſteem them, as the good and true gifts and graces of God; which have a charge given them, which is every grace his proper gift, and all conjoyntly have power to diſcern of any ſin, and to give a juſt verdict thereupon.

Graces wherewith we ſhould all be qualified.

The Charge what it is.

This Jury, thus called and impannelled, are commanded to look upon the Priſoners at the Bar, upon whom they are to goe.

The Iury look on the Priſoners.

This is when wee oppoſe

Vertues

Vertues to Vices in our meditation; that ſo by the excellency of the one, we may ſee the foulneſs of the other, and ſo come to the greater love of Vertue, and to the more deep hatred of Vice. This is the Iury of Vertues profitable looking upon Vices the priſoners at the Bar:

Iury of Vertues.

The Priſoners, though they ſtand together, yet are they to anſwer one by one.

A diſtinct knowledge of ſin neceſſary.

So ſins muſt diſtinctly one by one be arraigned: for wee cannot proceed againſt ſin, but upon a particular knowledge thereof.

A general, and ſo a confuſed notion of ſin (which yet is that which is in moſt men) will never make a man truely to ſee how his eſtate ſtandeth with GOD, and ſo to

to bring unto death.

The Priſoners, at the ſight of the Jury, and naming of them, have leave to challenge any of them: if they can give good reaſons againſt this or that man, they are put off the Jury, and other choſe in their ſtead.

Iury challenged.

Theſe Priſoners ſeeing ſuch a Iury, preſently begin to challenge them,

What vertues and vices be in oppoſition.

Unbelief he cryeth out againſt *Faith*, as his Enemy. *Hatred of God*, againſt the *love of God*, as his Enemy. *Preſumptuous ſinning*, againſt the *Fear of God*, as his Enemy. *Cruelty*, againſt *Charity*, as his Enemy. *Hypocriſie*, againſt *Sincerity*, as his Enemy. *Diſcord* againſt *Unity*, as his Enemy. *Anger*, *Rage*, and *murmuring*, againſt *Patience*, as their

their Enemy. *Murther*, *Fighting*, and *Quarrelling*, against *Innocency*, as their Enemy. *Wantonnesse*, *Adultery*, *Fornication*, and *Uncleaneneße*, cry out against *Chastity*, as their deadly Enemy. *Couzenage*, *Theft*, and *Unjust dealing*, against honest *Equity*, as their Enemy. *Lying*, *Slandering*, and *False-witnesse-bearing*, against *Verity*, as their mortall Enemy. And lastly, *Greedy Desire*, *Covetousnesse*, and *Discontentment*, cry out against *Contentation*, as their Enemie.

All these together challenge the whole Jury, crying out and saying (Good my Lord) these men are not to be of the Jury against us; for your Lordship knoweth very well, and none better, that they

they are all of them our deadly Enemies. Your Honour knoweth that every one of them hath petitioned to the Lord *Chief-Justice* very often and importunately, to binde us all to the good behaviour, and to cast us into Prison, as we have been by their means. They have made Master *New-man* the Keeper, and his under Keepers to deal very hardly with us.

Vertue bindes corruption to the good behaviour.

It is well knowne (my Lord) that *Chastity* procured Master *New-man* almost to famish *Incontinency* to death. Good my Lord, consider of us, these are our most bloudy and cruel enemies: Wee appeal to your Lordship, to God, and to all good men that know both them and us, that it is so.

Our

The Prisoners petition to the Iudge.

Our humble suit to your Lordship therefore is, that more indifferent persons may bee chosen to goe upon us, else we are all but dead men. Wee doe know (my Lord) that there are here many other of very good and great credit in the world, fit to be of this Iury, men very well known to your Lordship, and to Master Sheriffe, and the Worshipful Gentlemen. These are men of worth (my Lord) of farre more esteeme every where, than these mean men here, picked out of purpose by Master Sheriffe. These (my Lord) of the Iury are men of small reckoning in the Country. These live scattered here and there, almost without habitation, except in poor Cottages

ges; ſo as wee marvell (my Lord) how they can be brought in for Free-holders, hardly any one of them is of any accoũnt with men of great eſtates, and of worth in the Land. Good my Lord, conſider of us.

Then the Judge asketh them, what theſe men be, of whom they ſpeak, and what are their names?

Then they anſwer, My Lord, they are theſe; *Maſter Naturaliſt*, *Maſter Doubting*, *Maſter Opinon*, *Maſter Careleſſe*, *Maſter Chiverell*, *Maſter Libertine*, *Maſter Laodicean*, *Maſter Temporizer*, *Maſter Politician*, *Maſter Outſide*, *Maſter Ambo-dexter*, and *Maſter Neutrality*, all (my Lord) very indifferent men betwixt us and them Gentlemen, Indifferent Gentlemen

men, Free-holders, of great means, we beseech you (my Lord) to shew us some pitty, that they may bee of the Jurie.

The Judge informed by those worthy *Justices of the Quorum* concerning these men so named by the prisoners, and knowing the honesty and good credit of the chosen Jury; their exceptions against them are not admitted of, and so these indifferent Gentlemen are passed by.

The Clerke therefore is commanded to goe forward, and then hee readeth the *Inditement* of every one in order, one after another, as they be called forth by name, and set to the Barre.

The first which is called out,

out, is the *Old man*.

Then saith the Clerke, Goaler, set out *Old-man* to the Barre. 1 Old-man Arraigned.

Then he is brought to the Barre, and commanded to hold up his hand, and his Inditement is read.

Old-man, thou art indited here by the name of *Old-man*, of the Town of *Evahs Temptation*, in the *County of Adams consent*, that upon the day of *Mans fall* in Paradise, when he was driven out, thou diddest corrupt the whole Nature of Man, body and soul, loading all and every of his Posterity, coming by generation, with the body of Sin, making him indisposed to any thing that is good, framing lets to any holy duty, and polluting his best actions, but His Inditement

but making him prone to all evil, bringing him captive to imperious Luſts, and ſo cauſing him to live in continual rebellion againſt God, contrary to the peace of our Soveraigne Lord the King, Jeſus Chriſt, his Crowne and Dignity.

What ſayeſt thou to it?

Hee pleades not guilty, and ſo puts himſelf to the Trial.

Evidence. Then the Cryer calleth for Evidence againſt the Priſoner.

Then cometh forth *David*, whoſe Evidence is this, *I was ſhapen in iniquity, and in ſinne hath my Mother conceived me.* David. Pſal. 51. 5

Jobs is this: *He cannot be clean that is born of a woman.* Job 25. 4

Iſaiah, his evidence is, *That all are Tranſgreſſors from the wombe.* Iſa. 48.

wombe. Saint *Pauls* Evidence is most clear; for being asked what hee could say? Hee answered (My Lord) this *Old-man* hath been the death of very many. I have woful experience of him, *a wretched man hath he made mee, He took occasion by the Commandement to work all concupiscence in mee, Hee deceived mee, and slew mee, wrought death in mee, so that in my flesh dwelleth no good, but when I would do good, evil is present with mee, so that through him, the good I would do, I cannot, and the evil I hate that I doe; Hee maketh war against the law of my minde, and bringeth mee into captivity to the law of sin.* Thus (my Lord) is in me the *Body of Death*, from which I desire to bee delivered; and this

St. Pauls.

Rom. 5. 15

Rom. 7. 8, 11. 13. 21. 15, 19, 23.

this is that I can ſay.

The Evidence being thus clear, the Jury preſently, being all agreed, give in their *Verdict*, and being asked what they ſay of the priſoner at the bar, guilty, or not, they anſwer guilty.

Verdict.

Then hee asked what hee can ſay for himſelf, why ſentence ſhould not be pronounced againſt him?

Old-mans plea.

Good my Lord, ſaith hee, I am wrongfully accuſed, and am made the man I am not, there is no ſuch thing as *Original Corruption*. *Pelagius* a learned man, and all thoſe now that are called *Anabaptiſts* (who well enough know all theſe *Evidences* brought againſt me) have hitherto, and yet do maintain it, that *ſin cometh by imitation, and not by*

Pelagius and Anabaptiſts.

by Propagation, and in-bred pravity. Good my Lord, I beseech you, be good unto me, and cast not away, so poor an *Old-man*: (Good my Lord) for I am at this day 5569. years old.

Then said the Judge, *Old-man*, the Evidence is clear, those thou hast named, are condemned Hereticks, and as for thy years, in respect of which thou cravest pitty, it is pitty thou hast been suffered so long, to do so great, and so general a mischiefe as these good men do witness against thee.

O my Lord, I beseech you then a Psalme of Mercy.

Old-man, the Law of the King allowes thee not the benefit of the Clergy, for

Rom. 6. 33 *The reward of sin is death*; This is his Majesties Decree, unchangeable, as the Law of the Medes and Persians.

Object. Good my Lord, that is meant onely of actual sin, and not of mee.

Answ. That is not so, for Original sin is sin, and all men know that children dye, that never sinned by imitation, nor actually after the similitude of *Adams* transgression, Rom. 5. *And death goeth over all, in as much as all have sinned.* If sin were not in Infants, they could not dye; here therefore thy sentence.

The sentence. Thou (*Old-man*) hast by that name been indited of these Felonies, Outrages, and Murders, and for the same arraigned; thou hast pleaded, Not guilty, and put thy selfe upon

upon the *trial*, and art found guilty; and having nothing justly to say for thy self, this is the Law: Thou shalt be carried back to the place of Execution, and there *bee cast off, with all thy deeds, and all thy members daily mortified and crucified with all thy lusts*, of every one that hath truly put on Christ. Eph.4.22. Col.3.5,9.

This sentence pronounced, the Sheriffe is commanded to do Execution, which *Religion* by his *Under Sheriffe Resolution*, seeth throughly performed.

The *Executioner* is he that hath put on Christ, *Gal.*5.24. Executioner.

This Prisoner thus proceeded against, the Goaler is commanded to set out Mistress *Heart* to the Bar, who is commanded to hold up Mrs. Heart tryed.

her hand, and then is her Inditement read.

Her inditement.

Mistress *Heart*, thou art here indited by the name of Mistress *Heart* of *Soul*, in the County of the *Isle of Man*, that also upon the day of Mans fall in *Paradise*, thou becamest corrupted, accompanying the *Old-man*, and also *Will* thy man, and hast been so hardened, that thou couldest not repent, and so blinde, that thou becamest past feeling, and hast made men to give themselves over to all lasciviousness, to work all uncleanness, even with greediness, to bee also very slow to beleeve all that the Prophets have spoken; and to be so enraged with choller sometimes, as to runne mercile sly on Innocents to murther them

Rom 2. 5.

Eph. 4. 18, 19.

Luke 24. 25.

them, and to cause men most cursedly to depart from the living God. Thou hast been, and art also in confederacy with all, and every evill thought, word, and deed, committed against God and Man. Thou hast been a receptacle of all the abominations of every sin whatsoever, and hast had conference with Satan to lye unto the Holy Ghost, and for greedy gain, at the Devils suggestion, hast set some on work to play the Traitors to the shedding of the innocent blood of our Sovereigne, contrary to the Peace of the King his Crown and Dignity. What sayest thou to this Inditement? Guilty, or not guilty?

Act. 7. 54.

Mat 5. 4. & 21. 34.

Ich. 13 2.

Act. 5 3.

Ioh. 13. 2.

Shee answers, Not guilty, and puts her self to the Trial.

Then the Cryer ſaith, If any man can give *Evidence* againſt the Priſoner at the Bar, let him come; for ſhee ſtands upon her deliverance, then come in ſuch as can ſay any thing againſt her, and firſt is *Moſes.*

Hearts accuſers.

Moſes.

Moſes what can you ſay againſt this priſoner? look upon her, ſee it you know her.

My Lord, I know her well enough, ſhe made me, and my brother *Aaron* to ſpeak ſo unadviſedly with our lips by her paſſion, that we could neither of us be admitted to go into the land of *Canaan.* This I can ſay of her, *Thaat every imagination of her thought is onely evil continually*, and that naught ſhee hath been from her

Pſ. 106. 32 33.

Gen. 6. 5. Gen. 8. 21.

her youth up.

Moses having ended, then saith the Judge, Is there any more?

To whom answer is made Yes(my Lord)there is *Jeremy* the Prophet.

Jeremy the Prophet looke upon the Prisoner, can you say any thing on the behalfe of his Majesty? Ieremy.

My Lord, this I can say, *That shee is deceitful above all things, and desperately wicked*; Ier.17 9. so that no man without Gods special assistance can either finde out her devices, or escape her treacheries.

And this moreover I know, that shee hath been sent unto and forewarned to wash her self of her wickednes, and yet for all this she doth lodge still ill thoughts in her house. Ier.4 14.

Ier. 7. 24. & 9. 14. & 11. 8, & 13. 10.

Yea (my Lord) ſhee hath ſeduced many from God, making them to walk after her evill counſels and imaginations, to their utter deſtructions. And I am truly informed, that there is ever the place where the enemies of their own ſoules do work their wickedneſs and miſchiefes.

Pſal. 58. 2.

Is there any more *Evidences?*

Yes, my Lord, here is *Ezekiel.*

Ezekiel.

Ezekiel, What can you ſay?

Ezek. 20. 26. & 3. 33. 1.

My Lord, I can witneſs thus much; ſuch is her lewdneſs, that ſhee followed after Idols, and after Covetouſneſs, which is Idolatry, both high Treaſon and Rebellion againſt God. Yea ſo very ſhameleſly and lawleſly ſhee carrieth

carrieth her self, that if such lewd companions come not into her, shee will go out, and follow them.

These bee witnesses enow, saith the Judge to condemne her, but is there any other.

Yes my Lord, please you here are more; here is St. *Matthew.*

St. *Matthew*, What can you say against the Prisoner at the Bar?

My Lord, I have heard it from the mouth of my *Lord Chief Justice* himself (when I did attend upon him, hee having occasion publickly to speak of her) that *out of the heart do come evil thoughts, Adulteries, Fornications, Murthers, Thefts, Covetousnes, Wickednes, Deceit, Lascivious-nes, an evil eye, Blasphemy, Pride,* St. Matth. Mat. 15. 9

Pride and Fooliſhneſs. All theſe evils hee witneſſeth to come forth of her houſe; ſo that it is evident againſt her by his honours undoubted teſtimony, that ſhee is an harbourer of a company of very bad and unſufferable gueſts. St. *Marke*, here next me, can witneſs as much.

S. Mark. Mark. 7. 21, 22, 23.

It is very true my Lord.

Here is an Harlotry indeed (ſaith the Judge) Jury, if you be agreed give in your Verdict, what ſay you of this Priſoner? Guilty, or not guilty?

We ſay, Guilty, my Lord.

Woman, what canſt thou ſay for thy ſelf, that ſentence according to Law ſhould not bee pronounced againſt thee?

Ah, good, my Lord, take pitty

pitty on mee, a poor weak old woman; theſe men ſpeak againſt me the worſt that they can, becauſe I would not be ruled by them. They ſpeak of malice my Lord. If I have miſdemeaned my ſelfe any way, it was by this *Old-man* my fathers miſleadings. (My Lord) by whom, I thought, that being a woman, I ſhould be wholly guided. But hear mee (good my Lord) I beſeech you, let not theſe mens teſtimonies caſt me away; for I did dwel with as good men, and better than they are, or ever were (my Lord) as other can witneſs, to my great commendations.

Hearts plea for her life.

Then ſaith the Judge, who are theſe I pray you?

I dwelt (my Lord) with King *David*, with King *Solomon*

Pſal. 101. 1 Chr. 29. 19, 15, 17.

mon, and was in their house held to bee a *perfect Heart*; So was I after accounted in King *Asa's* house. Yea my Lord, with *Abraham* the Father of the Faithful, was I found *faithful*, and such hath been my credit, that I was well spoken of even to God himself by good King *Hezekiah*, That all this is true that I say, I beseech you to aske *Isaiah* the Prophet, as also *Nehemiah*, and others that have recorded the same.

Neh. 9. 8. Is. 38. 3.

Ignorant people praise their heart

Besides all these (bee pleased to hear mee, Good my Lord) ask all the Country people, and they wil with one mouth speak well of mee. They have (say they) a good *Heart* towards God, and that ever since they were borne, they never found mee so wicked

ked as theſe witneſſes are pleaſed to ſpeak. I hope therfore (my Lord) that you will be pleaſed to be good to me, good my Lord pitty a very old aged poor woman, as ever you came of a woman.

The Iudges ſpeech to her.

Woman, Woman, for the witneſſes againſt thee, they are without exception, and thy own mouth doth condemne thy ſelfe, in that *firſt*, thou doeſt confeſs, that thou wouldeſt not bee ruled by them when theſe holy men were ſent unto thee, and that with ſpecial command from his Majeſty to ſee thee reformed. *Again*, that thou doeſt acknowledge thy ſelf to have been wholly led by the *Old-man*, one now moſt juſtly condemned by the Law to be crucified.

As

As touching *Davids* heart, *Solomons* heart, *Asa* his heart, the faithful heart of *Abraham*, and the upright heart of *Hezekiah*, never an one of these was thy self, thou doest lewdly seek to deceive by equivocation, and to beguile the standers by with thy *tricks* of *Jesuitical* cousenage. True it is, that there is great commendation of an *Heart*, and the same to be an honest, and good heart, an upright heart, a faithful heart. But woman, this is the heart sanctified and purged by faith in all those that are born anew of water and the Holy Ghost; but this is not that which thou art, the natural and corrupt heart: Thou art that commendable heart in name onely, but not in quality, therefore thy boasting

Mat. 13. Luke 18.

The heart is twofold.

Sanctified

Corrupt.

ſting is vain, thy pleading ſubtilty, verifying *Jeremiahs* evidence of thee, that thou art very deceitful.

As for the vulgar praiſing of thee, it is through their own ſelf-love, and fooliſh ſelf-conceit, and their utter ignorance of thee, that maketh them to ſpeak ſo well of thee. Thou doſt therefore but trifle away the time, and trouble the aſſembly.

As for thine age, it procureth thee no pitty at all, becauſe thou haſt beguiled, undone, and bewitched ſo many. Thine age ſhould have taught thee better things, but thy obſtinacy in wickedneſs would not ſuffer thee. Hear therefore thy ſentence.

Sentence againſt Mrs Heart.

Thou Miſtreſs *Heart* haſt been indited by the name of Miſtreſs

Miſtreſs *Heart*, of thoſe Fellonies, Murthers, Conſpiracies and rebellions, and for the ſame haſt been arraigned: thou haſt pleaded not guilty, haſt put thy ſelf to the trial, and been found guilty, having nothing juſtly to ſay for thy ſelf. This is the law. Thou ſhalt bee carried back from whence thou cameſt, and there live condemned to perpetual impriſonment under Maſter *New-man* the Keeper without Bail or Mainprize. *Goaler* take her to thee, look to the priſoner, and keep this *Heart diligently, and take heed leſt there bee at any time in you an Heart of Infidelity to depart from the living God.* Mr. *Sheriffe* Religion, and the *Under Sheriffe* Reſolution, do ſee it performed very carefully and

Her puniſhment

Prov. 4. 23. Heb. 3. 12.

and speedily according to the sentence given.

After Mistress *Hearts* arraignment, and condemnation, *Wilful Will* is commanded to the Bar, and to hold up his hand, and his Inditement was read.

Will arraigned.

Wilful Will, thou art indited by the name of *Wilful Will*, of the Town of *Free*, and in the County of *Evil*, that thou partaking with *Oldman*, and lewdly living at the bent of Mistress *Heart*, hast been a Champion for them, ready to act all their villanies, and upon every motion of theirs, or any sollicitation of those her harlotry Maids, her passions, hast from time to time gathered together all the powers thou couldest make within this *Isle of Man*, to

to raise rebellion, and by force and arms hast often attempted to rush in, and upon his Majesties *Garrison*, appointed for the safe keeping of the Town of *Soul*, and so of the whole *Island*, and thereby hast given occasion to the enemies to seek to invade the same, contrary to the peace of our Soveraign Lord the King, his Crown and Dignity.

What sayest thou to this Inditement, Guilty, or not guilty?

His answer was, Not guilty (my Lord) and so put himself upon his trial by God and the Country.

Witnesses called out.

Then were witnesses called out, and the first of them was the Captain of the Garrison, which was one Captain *Reason*.

The

The Captain coming before the Judge, was asked what hee could ſay for the King, againſt the Priſoner at the Bar?

My Lord, ſaith hee, by my Sovereignes appointment, I was made Captaine of this Garriſon in *Soul*; and his Majeſty alſo was pleaſed to place this Priſoner in the ſame for his ſervice, but yet under me, and at my command, and not to do what hee himſelfe liſted. Captain Reaſon.

But hee having conceited himſelf to bee free, and not under controlement, and being grown *Full*, hee hath by the bewitching of Miſtreſs *Heart*, and her Maids, endeavoured to bear all the ſway, treading downe with contempt all my lawful commands,

Reaſons and arguments to convince

mands. I made many *fortifications* againſt his violent courſes, to reſtrain his outroads, leſt thereby hee ſhould have made way for his Enemies breaking in upon us, to the danger of the whole Iſland; but all theſe fortifications very often he hath defaced, and by the force of ſtrong paſſions, hee hath born them down before him, without any regard of ſupreme or ſubordinate authority whatſoever. He may well (my Lord) be called *Wilful Will*, for except he be more under ſubjection, neither I his Captaine, nor ever an Officer in the whole band, will bee obeyed, yea, aſſuredly (my Lord) if hee be not curbed, the whole Town of *Soul* will bee overthrown, and all the Iſland

fall

fall into the Enemies hand, to the great diſhonour of his Majeſty. And this is that which I have, for the preſent, to ſay. My officers, if it pleaſe your Lordſhip to have them called, can ſay very much againſt him.

Then ſaith the Clerk, Cryer, call in Captain *Reaſons Lieutenant.*

Whats his name, ſaith the Cryer?

Hee is ſaith the Clerk, called *Diſcourſe.*

Lieutenant *Diſcourſe*, come into the Court, *Vous aves* the Lieutenant.

The Lieutenant his witneſs.

Lieutenant, what can you ſay touching this *Wilful Will*, the priſoner at the Bar?

My Lord, my Captaine and I have had many occaſions of much conference upon

on every serious business, into which this Prisoner hath often intruded himself, and thereby hath greatly hindred our designments For say wee what wee could, hee would have all things go after his pleasure, and only to satisfie the lust of Mistress *Heart*, and some of her drabs, on whom hee hath attended, and by whom he hitherto hath been too much ruled, and I may say, most strangely bewitched, having no power to deny them any thing.

Our *Ancient* (my Lord) can further inform you.

How call you him, saith the Judge?

Hee is called (my Lord) *Profession.*

Then saith the Cryer, *Ancient Profession*, come into the Court

Court, *Vous aves Profession.*

Ancient, What can you say for the King against the Prisoner at the Bar?

The Ancient his witness.

My Lord, when I bare my colours of a *holy conversation*, and displaied the same in *Word* and *Deed* before the company, he hath attempted, and that not seldome, to rend and tear them; and this not only within our selves, but sometime also before, and in the very sight of the Enemy hath sought to deface my colours, through his violent dispositon, untamed nature, with the help of enraged passions, to my utter disgrace, and not to mine only, but to the whole *Band* of good qualities, gifts, and graces in the Town of *Soul.*

So heady he is, and so per-

verſly bent to his owne will, that hee never regardeth for the preſent what may happen afterwards. Our two Sergeants can more at large diſcover him, if it pleaſe your Lordſhip to hear them: Here they ſtand by me.

What doe you call them, ſaith the Judge? My Lord, ſaith the *Ancient*, the one is, Sergeant *Unity*, and the other is Sergeant *Order*, worthy Souldiers (my Lord) and very ſerviceable for good government. Sergeant *Unity*, come in, What can you ſay of this Priſoner?

Sergeant Unities witneſſe.

My Lord, when all the whole Band lovingly, as one man, were obedient in all things, he upon every leaſt diſcontent did Mutiny, and endeavoured to ſet us at odds one againſt another.

another. He hath adhered to ſecret Conſpiracies of inbred Corruptions; yea, and hath not been only found to favour, but alſo to ſtand for, and to grace our open enemies, even Satans ſuggeſtions, and the pomps and vanities of this wicked world; to whom he hath bin ſo ſerviceable, as if he had been a preſt Souldier for them, forgetting his Faith and Allegiance to his owne Soveraigne. If hee be not (my Lord) ſuppreſſed, hee will at the length be our utter overthrow. My fellow, Sergeant *Order*, can ſay more.

Sergeant *Order*, What is that you have to witneſſe againſt the Priſoner?

Sergeant Orders witneſſe.

My Lord, whenſoever he commeth out of that lewd

Harlots house, Mistris *Hearts*, and from among her young Strumpets, he is so enraged, as hee behaveth himselfe more like a savage beast than a man: all is by him put out of order, our Captain cannot rule him, especially when he hath gotten a pestilent fellow, one *Obstinacy* to accompany him, and another cogging deceitful Companion, called *Shew of God*, to hearten him in his forward courses and bad intisements. Of himself he is ill enough, but these (my Lord) make him uncapable of good Counsel, or of the best advice that our Captaine can give him.

Companions to Wilful Will.

Where are, saith the Judge, these fellows, why were they not apprehended and

and brought in hither with him?

My Lord, as soon as hee was attached & brought under authority, they both presently fled; Our Captain *Reason* made diligent search after them, but could not finde them. For my Lord, these Companions durst never appear with him, but when they knew him to be wholly bent to his owne will, and when they *were* very sure *our* Captain had not strength enough with him to *withstand* them, otherwise they would keep close & not apparently be seen to countenance him. If order might bee taken for apprehending of these, there would be some hope of better government in this prisoner, if he hap to bee released.

Upon this the Judge gave order to Master *Sheriffe*, to his *Under Sheriffe*, and to all the Justices of the Bench for the speedy apprehending of these two lewd & rebellious companions. Then the Cryer was commanded to call in one witness more, which was one of the Corporals of the Band, whose name was *Discipline*, who being there attending, presently appeared.

Corporal Disciplines witnesse.

The Corporal being at the Barre, it was demanded of him what hee could say more than had been spoken?

My Lord, saith he, though very much hath bin spoken, and that most truly against him, yet have I more to say than hitherto hath been spoken by any of them. It is well known,

knowne, my Lord, to the whole *Corps de Guarde*, how unruly hee hath beene after the ſetting of the watch, ſuch conceit hee hath ever had of his freedome (my Lord) that my very name hath been odious unto him. He hath gotten ſuch liberty, that hee could never endure to bee diſciplined, our armes he hath taken, and made them often unſerviceable.

Will is a great hinderance of ſpiritual warfare.

Our *Powder* of holy affections hee hath damped, the *Match* of fervency of ſpirit he hath put out: the *ſmall ſhot* of Spiritual ejaculations hee ſo ſtopped as in time of need they would not go off; of the *Sword of the Spirit*, the Word of God, he quite took away the edge: he brake the *Helmet* of *ſalvation*, bruiſed the *Breſt-*

plate of Righteousnes, the *Shield* of Faith he cast away, and unlooſed the *Girdle* of verity. The *points* of all the *pikes* of divine threats by presumption he so brake off, as they had no force to prick the *Heart*. He would (after the Watch was set) of himselfe without the Word goe the round, and divers times meeting *the Gentlemen of the round*, holy *Meditations*, and divine *Motions*, he would stop their passages, and turn them back again. And not seldome hath he fallen upon the *Centinels*, quick apprehensions, and put out their eies, so as *they could* not, if the *enemies* had approched, have discerned them. My Lord, by his wilful unrulines, & by his obstinate Masterfulnes, he hath often indangered

dangered the whole *Island of Man*, the lower part called *Corps*, and the higher called *Soule*, and in a manner delivered them into the enemies hand. For the common Souldiers, the powers & faculties of both are too often swayed by him, to follow him in his rebellious courses. And therefore, my Lord, if he be not suppressed and brought in obedience to our worthy Captaine, hee will surely at the length yeeld this his Majesties right into the hands of Forraigne powers, which daily watch to have by him some opportunity to invade us. They have (my Lord) often assailed our *Castle of Confidence*, raised upon the Mount of GODS mercies, hoping only upon his

help to make a breach therein, and entring to caſt us out, wee therefore beſeech your Lordſhip to have juſtice againſt him.

Then ſaith the Judge, you ask but right, and that which in my place I am bound to yeeld you, without reſpect of perſons.

Honeſt men of the Jury, you have heard what all theſe Gentlemen have witneſſed againſt him, if you be agreed of your Verdict, give it in, what think you of the priſoner, guilty or not guilty?

They anſwer, guilty, my Lord.

Then the Judge turneth his ſpeech to the priſoner, *Wilfull Will*, thou haſt heard what all theſe have witneſſed againſt thee, what canſt thou now ſay for

for thy ſelf, why the ſentence of Death ſhould not now be pronounced againſt thee:

Will ſpeaks to the Judge.

My Lord, I am a Gentleman free borne, and ever like a Gentleman brought up in liberty. And though I was in ſome ſort to bee ordered by Captaine *Reaſon*; yet I ever held my ſelf his equal, and ſtood upon my freedome of chuſing or refuſing, or of ſuſpending the action. Hee had no authority to enforce mee further than it pleaſed my ſelf. I have always been a free man (my Lord) from ſervile obedience to any man, and owe ſubjection to none but only to my Soveraigne. I cannot deny but that Captaine *Reaſon* hath offered daily to adviſe mee, and I have not ever wholly rejected his coun-

counsell: If you have at any time miscarried, it was through the lewd Mistresse *Hearts* deceiveableness, and the violence of these her passionate affections mis-leading me, for want of deliberation before I either chused or refused the thing objected before me.

I doe here (my Lord) ingeniously confess the truth of all that which these Witnesses have spoken against mee, for which I heartily crave pardon.

I also do freely acknowledg that I stood too much upon my birth and gentry, as too many at this day doe, having never a good quality besides to brag or boast of. I took it for granted, that my gentry stood in idleness, pleasurable

Abuse of birth and Gentry.

ſurable delights, Hawking, Hunting, and haunting Taverns, drinking of Healths, whiffing the Tobacco-pipe, putting on of new and variety of faſhions, in Hat and in Hair, in Cloathes and in Shoo-ties, in Bootes and in Spurres, in Boaſting and Bragging, in Cracking of Oathes, in big looks, great words, and in ſome out-bearing geſtures, the formes of Gentry: which I verily ſuppoſe ſhould ſufficiently of it ſelf have borne me out, in all my extravagant courſes, in my licentious liberty, and laſcivious wantonneſſe in Miſtreſſe *Hearts* houſe, through which I was brought into all theſe rebellious diſorders, for which I juſtly deſerved my Soveraignes indig-

indignation, of whom I humbly crave mercy and forgiveneſs, Good (my Lord) take pitty upon me.

Judges ſpeech to Will.

Wilfull Will, I am ſorry that thy deſerts are no better, being ſo well borne, and that thou haſt ſo abuſed thy Gentry to thy ſhame and confuſion, through thy vaine miſtake, and foule abuſe of the conceit of *Gentry*, which *conſiſts of nobleneſſe of ſpirit, honourable endowments of mind, praiſe-worthy qualities, and ſerviceable imployments for the King and Country*; and not in ſuch baſe conditions as thou haſt named unfitting altogether true Gentry, being indeed the fruits either of degenerating ſpirits from the worth of their Anceſtors, or the property of new upſtarts, never

True Gentry what?

never having had the right breeding of true Gentry, nor the underſtanding of the true qualities of a Gentleman indeed.

But ſeeing thou art humble and penitent, and mayeſt doe his Majeſty good ſervice hereafter, thy deſerved ſentence ſhall bee deferred off, till his Majeſties pleaſure bee further knowne concerning thee: yet in the mean ſpace, thou art to be bound to thy good behaviour, and be carried back againe, to remaine under the cuſtody of Maſter *New-man*. Goaler, take him to thee, and ſee him forth coming whenſoever he ſhall be called for.

Then ſaid he, I humbly thank your Lordſhip, and ſo bowing himſelf to the Bench,

Bench, hee is carried away from the Barre, to the place from whence he came, to remaine Priſoner untill he ſhould bee releaſed.

After he was removed, the Goaler was commanded to ſet Miſtreſſe *Hearts* Maids to the Barre. But upon deliberation they were ſent to Ward againe unto another time. The reaſon was, for that two great *Traytours* and *Rebells*, chief amongſt the Damned crue, were preſently to bee arraigned, which would take up the allotted time before the Court ſhould break up, and the Bench ariſe.

Two Capital ſins.

Theſe two were *Covetouſneſſe* and *Idolatry*, Capitall Theeves, peſtilent miſchievous

chievous againſt God, his Worſhip and Service, againſt the Church, and againſt the Common-weale.

Covetouſneſs was joyned with Idolatry, becauſe hee is alſo called Idolatry. Now all other Priſoners removed, & the *Iudge* with the *Bench* ready for theſe, the *Clerk* willeth the *Cryer* to command the *Goaler* to ſet *Covetouſneſs* to the Bar, which the *Goaler* doth forth-with.

Col. 3. 5

Covetouſneſs tryed.

Then ſaith hee unto him, *Covetouſneſs*, hold up thy hand, and hear thy Inditement.

Covetouſneſs, thou art here indited by the name of *Covetouſneſs*, in the Towne of *Want*, in the County of *Never-full*, that from the day of thy firſt being thou haſt been

His Inditement.

1 Tim. 6. 10.

Mich. 3. 2

been the root of all evil, having made some to play the Theeves, others to commit Treason against our Soveraigne Lord the King, others to Murther Innocents for their inheritance. Thou art also here indited for Bribery, extortion, oppression, usury, injustice, cousenage, unmercifulness, and a multitude of outragious Villanies: besides thy hindring men in holy duties and means of Salvation, forcing them head-long to their destruction, contrary to the peace of our Soveraigne Lord the King, his Crowne and Dignity.

What sayest thou to this Inditement, guilty or not guilty?

He answereth, Not guilty (my Lord) and so hee puts him-

himſelf upon the trial.

After this the parties that can give Evidence are called in, and firſt *Repentance* is commanded to produce his Witneſſes.

The firſt evidence againſt him is repentance.

Repentance, what can you ſay?

My Lord, ſince the Priſoner was committed to priſon, and put into *Ward*, ſome of my Witneſſes are dead, as *Achan*, *Ahab*, and *Judas*.

Then ſaith the Judge, look the Records *Clerk*, and read them.

My Lord, I read here that *Achan* confeſſed, that by *Covetouſneſs* hee was moved to look upon a wedge of Gold, and ſo coveting, ſtole it, and with it a Babyloniſh garment, to the death and deſtruction

What evil Covetouſneſſe hath done, Joſh. 7.

struction of him and all his, also I here find, how through *Covetousnes Ahab* longed for poor *Naboths* Vineyard, and so eagerly, as hee fell sick for it, because he could not have his will. But *Jezabel* procured by his leave and liking the
1 Kin. 21. death of *Naboth* and his sons, and so got possession of the Vine-yard. Moreover, I finde here, that *Judas* confessed *how* hee betrayed the innocent bloud of our *Saviour* through *Covetousnes*, & desire of money. This is all the Confession, my Lord, in the *Records*.

Then the Judge willeth the *Constable* and his Assistants which were at the apprehending of him to be called, who made their appearance.

Constable, what can you say, and those that were with you

you against this Prisoner at the Bar.

My Lord, when we went to make search for him, he hid himselfe so close, as we had much adoe at first to finde him in Mistris *Hearts* house; who had almost perswaded us that he had not been there, until I learned it from *David* the man of God, whom I had found petitioning the *Lord Chief Justice* for a warrant of the good behaviour against the *Covetousness* of the Heart. Then thought I *certainly* hee is here in this house: for if *David* feared to have him in his heart, that gave so many millions of gold & silver, 3300. Cartload of *Treasure* for the building of the Temple, can I think him not to bee here? I sought therefore diligently my

It troubles and darkens the understanding.

Davids care to prevent covetousnesse, Psal. 119. 36.

Without diligent search, it is hard to finde out our Covetousnes

my Lord, and found him, but before I could attach him, he was got into a darke corner, and attempted to blow out my Candle-light, and to have eſcaped me. But I and my Company took ſuch diligent heed to him, as he could not get from us: yet before wee could binde him, and bring him away, hee endeavoured to miſchieve as many as came neer him, and would by no means obey my Warrant, as the reſt here, my Lord can tell if you pleaſe to hear them. Then began every one of them to ſpeak.

Cares complaint.

Care complained, that he had almoſt choaked him with the world and worldly buſineſſes, ſo as hee had no leaſure to minde heavenly things.

Clearing

Clearing accuſed him that he had ſo undermined his underſtanding at unawares; as almoſt hee had broken the neck of his good name and reputation, of his Profeſſion and Religion.

Clearing accuſeth him.

Indignation complained, that hee had well nigh loſt his life by him: for whereas before hee could not behold Sinne, but with an holy anger; now profit of Sinne, through this curſed Covetouſneſſe; made him look cheerfully upon it, and heartily welcome it for profits ſake.

Indignation complaineth.

Fear complaineth, that he did bewitch him: for ſaid hee, whereas before I was tender-hearted, and trembled at Gods Word, deſire of gaine made me loath to loſe my

Feare ſpeaketh againſt him.

my commodity, though I got it with Sin.

Vehement deſire hurt by him.

Vehement deſire did greatly complaine of his violent ſetting upon him, to make him eager after earthly things, ſo as he could hardly take any reſt.

Zeal blunted.

Zeale complained, that he ſtruck himſelfe hard upon the head, as the blow made him in hope of gaine, almoſt without ſence of Gods glory, which before he preferred above all things in the world.

Revenge made weak.

Laſtly, *Revenge* complained that the Priſoner had attempted to murder him, and ſo wounded him, as whereas before he could maſter Sin, now he was growne ſo weak, as any gainfull ſin was able to maſter him, and to

to bring him under command.

When these had spoken what they could, the rest were brought to give evidence, and these also were men of very good account, and of great worth in their Country; *Master Church*, *Master Commonweal*, *Master Houshold*, *Master Neighbourhood*, and *Master Good-work*, who having answered to their names, they give in evidence one by one.

Other witnesses produced.

Master Church, what can you say against the Prisoner at the Bar?

Master Church his witness.

My Lord, I am not able to reckon the particular mischiefes hee hath done against me. There falleth never a Benefice of any reasonable value, but hee sets many to

run and ride after it, and to offer largely for it, and maketh some *Patrons* Theeves, and to admit many an *Ignoramus* into the charge and cure of Souls; and many a Minister to be a perjured Simonist before God. He maketh not a few to heap up means, not onely for maintenance, but also to make themselves great; and many which come in freely to neglect the care of their flocks, and to seek after their fleeces, to care to bee rich, and to follow so after the world, as that either they give over to preach, or do make them preach at home very idlely, seldome and unprofitably, though abroad either for their hire, or applaudity more diligently and commendably.

When

When people come to Church (my Lord) hee marreth their devotion, and haleth their soules out of the Church, to make them to be walking their grounds, talking with their friends, plotting businesses, and to be going some journey, to bee at some Market or Fair, to bee counting their debts, following their debtors, reckoning up their loan upon Usury, their profits and gain, here and there, not without fear of losses. And all these things (my Lord) with many other worldly thoughts whilest their bodies are in Church.

People hindred by Covetousnes in the Church.

When people come from the Church, he choaketh the seed of Gods Word, that it thriveth in very few, and of these few, it is more in talke

Mat. 13. People hindred coming out of the Church.

than in practice. He keepeth (my Lord) many from the Church, causing them to set the Lords Day apart, not for his service, but for their worldly affaires, because they will not take another time for hindering their profit in the week dayes.

Much more (my Lord) I have to say, but I am loath to be too tedious.

You Master *Church* have spoken sufficiently and enough to condemn him.

Call Master *Commonweal*.

Master *Commonweal*, what can you say on the Kings behalf against the Prisoner at the Bar?

Master Commonweal his accusations.

My Lord, this man hath entred so far into all busi-

nesses,

nesses, as hee hath almost utterly undone mee. Hee propoundeth Offices to sale, and so maketh the buyers to sell their Duties for profit to make up their monies. Hee hath monopolized commodities into his hands, inhanced the prizes of things, to the great grievance of the Kings Subjects. Hee (as your Lordship well knoweth) hath miserably corrupted the course of Justice, by Bribery, by making many Lawyers plead more for Fees, than honestly, for the equity of the cause, by delaying the cause, by removing it from one Court to another, till men bee undone. Hee hath, to get his desire, suborned false witnesses, counterfeited

Evidences, and forged Wills Good my Lord, let some order be taken with him, else he will utterly bring me to ruine and all mine for ever.

Call *Master Houshold.*

Master Houshold, what can you say concerning the Prisoner?

Mr Houshold his witness.

My Lord, this wicked *Covetousness* keeps holy exercises out of private houses; hee will not let Parents have any time to instruct their children, hee maketh Masters use their servants more like beasts than men, they are so wholly imployed in worldly businesses; as for their soules there is no care taken, but they are left to live as soulless men. Hee causeth niggardly house-keeping, and over labouring of servants. He breedeth

breedeth much contention, chiding, and too much use of ill language by Mistresses and Dames, yea between men and their wives in their Family, to the great griefe, and ill examples of their children and servants.

Cruelty of Covetousness.

Yea (my Lord) hee hath made children to be cruel to their Parents, brethren and sisters to hate one another, neer of kindred and blood to go to Law one with another, for and about dividing goods, lands, and inheritances; yea, I can witness this, that he hath made them murther one another: Children their Parents, Husbands their Wives, and one brother another. It would be too long to particularize, how great evils, and how many wayes he

hath injured me and all mine. But because other witnesses stand here by me, I will trouble your Lordship with no more complaints at this time.

Call Master *Neighbourhood.*

Friend, What is it that you can say touching this prisoner?

Master Neighbourhood his witness

My Lord, this unhappy man hath altogether disunited mens affections, so as in our Town there is very little love; hardly will one do another a good turn freely, but either it must be one for another, like for like, or in certain future hope for gain. This wretch hath almost banisht all friendly society; every man is so now for himself, as he neglecteth his neighbour almost

almost wholly. Hee maketh them trespass one another, to rob cunningly one another in buying and selling, and to fall out with bitter rayling, and unneighbourly languages for a penny loss, and causeth many suits and brabbles. We are (my Lord) indeed miserably disquieted, and almost utterly undone by him. For (my Lord) we were a company of very good neighbours till hee became *Landlord:* Here dwelt *Amity, Kindness, Gentleness, Love, Peace, Charity, Patience, Goodness, Ready good will, Forgetfulness of wrongs, Sociableness, Good turns,* and *Joy,* but most unjustly by his cruelty, and wrong dealing hee hath displaced them, and brought (my Lord) a company of in-

Good neighbours and peaceable.

Gal. 5. Ill neighbours and very unquiet. Rom. 2.

fernal spirits, for so I thinke I may without offence call them, which are these: *Hatred, Malice, Envy, VVrath, Anger, Churlishnes, Discord, Niggardlines, Sturdines, Strife, Debate, Variance, Emulation, Sedition, Wrangling, Fraud, Deceit, Malignity, Despight, unnaturalnes, Implacablenes, Unthankfulnes, Fiercenes, Highmindednes, Self-love, Make-bate,* and *Unmercifulnes.* The best that hee brings in (my Lord) are *Costles Complements, Faire Speech, How do you do, Good-morrow, Good-even, Glad to see you well, word-welcome, Will you drinke, Farewel, Yours to command,* and such like; also one *Little-good,* with another called *Soon-lost,* and amongst these *No-harm,* is greatly com-

1 Tim 3.

The best kindnesses of the Covetous.

No harm. the best man among the Covetous.

commended, but never a *Good man* amongst them, much less any *Too good* to bee found in the Parish, except more in name than in deed. And this is that which I have to say my Lord, at this time.

Call out Master *Good-work*.

Master *Good work*, What can you say touching the Prisoner?

Mr. Good-work his accusation

My Lord, there hath been so much spoken that I need say nothing; yet none have more just cause to complaine than I have; for he hath endeavoured to his utmost to root me out, and all my posterity, *Bounty*, *Liberality*, and *Hospitality*.

Covetousness an enemy to good works.

My Lord, we by reason of him, daily stand in fear of our lives; all the Country cryeth

crieth out of him in their love to us who well know how often hee hath attempted to murther us.

He hath put out of joynt both the armes of my Son *Bounty*, and almoſt broken the back of my Sonne *Liberality*, that hee hardly at any time goeth upright, and all know this, that hee hath violently ſet upon my Son *Hoſpitality*, and forced him out of doors, and in his ſtead hath let in *Pride of apparel*, *Sumptuous building*, *Affectation of vain Titles*, whom hee hath made to ſhut the doors, perſwading them that to maintain their ſtate, they muſt increaſe their revenues, by new purchaſes, by racking of rents, by inhancing their fines, and incomes, all little enough

nough to uphold their outward state, and vain pompe abroad. And this (my Lord) is that which for the present I have to say.

Then it was asked if all were come in, that should give Evidence?

Answer was made; My Lord, here is onely one man more, poor *Poverty*, brought hither by authority to give Evidence, may it please you hear him.

Call in *Poverty*.

Poverty. What canst thou say against this Prisoner at the Bar?

Poverty his grievous complaint against Cotousnes.

Good my Lord, I have reason to curse the day that ever I knew him, and hee onely it is that hath brought mee to this poor state.

The Covetous are unmerciful in seeking their own gain.

I was a man of some credit, my neighbours well know, till I had to do with him, who would lend mee nothing but upon Usury, and that upon great bonds and morgage of lands; and so greedy a Wolf was hee upon his prey, that if I missed but one day of payment, hee would take the benefit of the Morgage, or forfeiture; or if he forbore longer, I payed him by presents and gifts so much with the use, as made me to groan under the burthen, feeling my self in an irrecoverable Consumption. Sometimes too to keep day with him, I was inforced either to buy for time, or else to sell something out of hand to make ready monies; either of which was as bad, or worse than

than the biting of Uſury, for when *William Greedy* a brother of his, or alſo *Gain* his Couſin perceived my need, Oh how did he in ſelling for time extort from mee, and in buying for ready money preſs mee! So that to eſcape a whirle-pool, I fell into devouring gulfs, and thus hee undid mee.

And being not therewith content (wo unto him) when I became Tenant (my Lord) who was before a good *Freeholder*, he put into our *Landlords* heart to depopulate our whole Pariſh of *Wealth*, (for ſo it was called) and there inſtead of many honeſt inhabitants and good houſekeepers, hee ſet a Shepherd and his Curre to feed his flocks. This alſo is hee (my Lord)

It depopulateth Pariſhes.

Lord) that maketh men of fair lands (which might live well on their own revenues and demeanes) to take Farms into their hands, and to drive out such as had been merciful relievers of their poor neighbours. In our poor estate we have sought to him for reliefe, but instead of comfort, he hath railed on us, threatned to whip us, and to send us to the *House of Correction*. Nothing wil he do for us, but what by Law he is inforced unto, though he keep his Church, and can sometime also talk of Religion. Hee beggers all of us (my Lord) on work hee will not set us, and yet will not suffer us to seek abroad for reliefe. Hee never seeth us, but his heart riseth against us. Hee rather will

Covetous will give nothing but by Law.

will adventure his own damnation, than part with one penny, except it bee to go gay, to buy and purchaſe for him and his. Yea (my Lord) that all may know his mercileſs cruelty. When we have wanted reliefe, and begged of him, he hath counſelled us to ſhift for our ſelves, and ſteal out of the ſtacks of Corn in gleaning time for bread, to break hedges, to ſteal wood or coal in the night to make us fires, to pluck ſheep, or ſheer off their wooll for cloathing, to rob Orchards for fruit, to ſteal Geeſe, Hens, Ducks, Pigs, and Sheep, for fleſh meat, to couſen men that ſet us on work, and to make us poor people hateful to God and man. For hee careth not

Covetouſneſs provoketh to Theft.

not (my Lord) so as he may not be charged any way what wee do, or what becometh of us.

And yet to make up the height of unmercifulness, he will be the first, if we of meer extream need do amiss, that will cry out against us and pursue us to death. This hath ever been his course hitherto (my Lord) consider rightly of us, and pitty our case, I beseech you good my Lord.

Poverty, thy case indeed is to be pitied: *Fury* you have heard the *Evidence* of all, what say you of the Prisoner at the Bar, Is hee guilty, or not guilty?

Fury, Guilty my Lord.

Covetousness, Thou hast heard what all these witnesses have laid to thy charge, and

and ſpoken againſt thee, what canſt thou ſay for thy ſelfe, why ſentence upon theſe honeſt mens verdict ſhould not be pronounced againſt thee?

Covetouſneſs plea againſt Poverty.

My Lord, I ſtand for my life, let it pleaſe you with patience to hear mee: And firſt touching this impatient, ingrateful out-crying fellow *Poverty*; it was not I my Lord, when he was wealthy, but his then daily and only Companions, *Sloth*, *Careleſneſs*, *Prodigality*, *Goodfellowſhip*, *Go gay*, *Good chear*, *Wantonneſs*, *Improvidence*, *Little worke*, and *Many mouthes*, which (my Lord) caſt him into a Conſumption, and like Canker-worms conſumed him quickly. I confeſs hee came to me often to borrow, but when I ſaw his vain courſes of expence,

What makes me poor.

Excuſes of the Covetous in lending.

pence, I was very loth to lend to him, but that he so earnestly intreated mee, even with tears in his eyes, oftentimes protesting, that I should greatly pleasure him, yea and save him, and his estate from ruine, if I would do him that kindness to lend him in his need.

Thus (my Lord) was I moved and drawn on to lend him according to the Statute, onely I took good security, because I perceived him to bee wasteful. Advantage I never took, but onely when I saw that hee was an idle fellow and careless, and would never keep day, then I would only threaten him to terrifie him (my Lord) and if he then brought any kindness to my wife, it is more than

than I know of, and more than I desire of him.

Sometimes he would offer to sell me the land morgaged to mee, when hee could not pay, and told mee that of necessity he must sell it, and if I would not, another should buy it. Then I thought my selfe as worthy to have it as any other in all reason. In buying.

For my threatning of him and his company, when they went a begging: True it is because I saw, that as they had consumed themselves, they thought to rely e on me, and so in like sort have eaten me up too; for idlely had they lived, and work they neither could nor would. And whereas they accuse me that I compelled them to steal, herein they very much wrong mee (my In not giving.

(my Lord) for it was their *Love to live idlely*, and their *Pinching neceſsity*, which led and inforced them to fall to ſhifting and ſtealing, and not I my Lord.

In depopulating towns.

Touching their *Landlords* depopulating of the *Town of Wealth*, they their own ſelves were the very cauſe thereof, for that worthy Knight and my Kinſman, Sir *Worldly wiſe* when hee ſaw how ſome by ſuits of Law, others by drunkenneſs and riot, others by pride and idleneſs did waſte their eſtates, ſo as they were neither able to till their land, nor to ſtock their grounds, hee bought their eſtates, one after another, and ſo left them to buy or hire for themſelves elſewhere. And when thus they had removed them-

themselves, hee sought the welfare of the *Commonweal*, which was to hold up cloathing (my Lord) the chiefest means here to set the poor on work, which cannot bee without Wooll, and Wooll cannot be had without flocks of sheep.

Pretence of publick good.

If this worthy Knight, and good Commonwealths man took any advice of mee, it was for publick good. Good my Lord, consider that *Poverty* is impatient, ever complaining, and very unthankful to his best friends, if they do not alwayes supply his wants.

You know this (my Lord) to be true, and all the Worshipful Justices of the Bench.

Touching *Master Church* his accusation; unworthily doth hee lay the faults on me for

His answer to Master Church.

for when any do ride post so for Benefices when they bee fallen, they are set on (my Lord) by *Perking Pride*, sometime by *Neighbour-need*, and all of them by Master *Haste*, to get the living, and by Master *Feare* to come short of it. It was never I that made them offer such sums of monies to Patrons (for it is my manner to advise my friends to be ever sparing of their purses) but it was their over forward friend, Master *Hope to prevail*, that counselled them to make such proffers.

What makes Ministers to run so for livings.

I am not (my Lord) the cause of any Ministers negligence in his *Function*, but a couple of base loytering fellows dwelling with such Ministers, commonly called (my Lord)

Who makes Ministers so negligent.

Lord) the Parsons men *Ease* and *Idle*, by whom such Ministers are too much led.

If the people profit not under those that bee painfull Ministers (my Lord) the fault is not through mee, but the fault is in in-bred *Ignorance*, *Dulness*, *Old-man*, *Mistress Heart*, *and Wilful Will* her man, and *Maids* hating to bee reformed, *Dislike of Teachers* either for the person or Doctrine. *Want of love of the Truth*, *Contentedness to live and dye in Ignorance*, and the very *Devil himself* (my Lord) their utter enemy. These ought to bear the blame (my Lord) and not I.

Who hinders people from profiting under the word.

Psal. 50. 1 King. 2. Josh 6. Mar. 13.

For Master *Commonweal* (my Lord) I marvel that hee should thus abuse

Answer to Commonwea.

mee, and wrong mee, for (my Lord) hee knows well, that I have many wayes inriched ſuch as belong unto him; his cunning *Merchants* in trading, and his crafty *Lawyers* in pleading. I have holpen many a mean man to a great eſtate, and many a baſe birth to bee counted of the *Gentry*. Forward have I been to help all ſorts of every eſtate, of every profeſſion, and of every trade and courſe of life, and muſt I now bee queſtioned for my life?

Anſwer to Houſhold.

Concerning Mr. *Houſhold*, he hath no reaſon of all others to blame me; for I taught him how to be wary in his houſekeeping, how to manage his eſtate for his beſt thrift, how to advantage himſelf in buying and ſelling Corn and Cattel,

Cattel, how to let and set, and hire grounds to graze and fat cattel, and (my Lord) I ever sought his profit in all my courses. He hath no cause thus to accuse mee to your Lordship. He had never gotten up to have maintained so great a Family, but by mee. I raised his Father from a base Cottage to be a Free-holder, and so himself to bee Master of a great Family and houshold. If any such evils have happened under him, as hee complaineth of, let him accuse *Unnaturalness*, *Impatience*, *Unruly Passions*, and such like make-bates, and withall the *Suggestions of Satan*, which do set men on such mischiefes, and not mee (my Lord.)

What makes debate in a Family.

For Master *Neighbourhood*, hee

Answer to Neighbourhood

hee may of all other be ashamed to accuse me so, because hee hath lived much better, and nothing worse by mee (my Lord) for I caused to bee removed from him and his neighbours, in their often and idle meetings (which they pleased to call *Good-fellowship*) a Company of very Unthrifts, *Waste, Ryot, Prodigality, Drunkenness, Gluttony, Idleness, Carelessness, Needless-Expence*, and a rout of very Rascals, with reverence bee it spoken (my Lord) I taught him, and all such as hee is, a better way to live, and a more thriving course, to look diligently to their estates, and to take good courses, to save, to get, and to increase their meanes. As first

Bad Society.

firſt having abandoned ſuch lewd company before named, in the next place I adviſed them to put away their bad men-ſervants, *Slack* and *Slothful*, *Careleſs* and *Waſtefull*, *Gor-belly* and *Toſpot*, *Weak* and *Way-ward*, *Love-bed* and *Drowſie*, *Light-finger* and *Lurching*, *Gameſter* and *Goe gay*, *Slip-ſtring* and *Wanderer*, *Scape-thrift* and *Spendall*, and ſuch like unprofitable Hindes. And withall to rid themſelves in like manner, of all their bad Maide-ſervants, ſuch as theſe. *Pranker* and *Prattle*, *Wanton* and *Love-ſicke*, *Sleepy* and *Slugge*, *Sweet-lip* and *Dainty*, *Gadding* and *Forgetfull*, *Green-ſickneſſe* and *Tender*, *Drivell* and *Slut*, alſo and above all the

Bad Men-ſervants.

Bad Maid ſervants.

Chare-women, and her daughters *Pocketing* and *Filch*, with all their fellows.

And inſtead of theſe (my Lord) I commended unto them a company of Men-ſervants worth entertainment, all one mans children, the ſons of mine honeſt Neighbour *Good husbandry*; as *Care*, and *Fore-caſt*, *Make-haſte*, and *Wary*, *Thrifty*, and *Pinch*, *Advantage* and *Hold-faſt*, *Cunning*, and *Catch*, *Watchful* and *Toylſome*, *Homely-fare*, and *Mean-clad*, *Clouted ſhooe* and *Patch*, *Up betimes* and *Labour*, *Laſt up* and *Truſty*, *Getting*, and *lock faſt*, *Spend little*, and *Get much*, *Take time*, and *Loſe nought*, *Debtleſs*, and *Gain*, with ſuch other profitable ſervants.

Thrifty man ſervants.

And becauſe I knew that Maid

Maid-servants answerable to them were as necessary, I advised the best I could to provide such also, the daughters of *Good housewifery*, as *Eager* and *Spare*, *Quick* and *Nimble*, *Trusty* and *Timely up*, *Healthful* and *Chaste*, *Ever doing*, and *Silent*, *Witty* and *Pliant*, with other of the like nature, helpful to uphold a mans estate. By which good counsel of mine (my Lord) *Neighbourhood* liveth now richly, and not beggerly, *Need* knocks not daily at his door, either to beg or borrow, as he was wont to do.

Profitable Maids.

Concerning the last man *Master Good-worke*, hee hath least cause of all other to complain; for that same which hee pleaseth to call in mee *Oppression*, *Usury*, *Extorti-*

Answer to Good-work.

on, and what not, have built many a faire *Almes-house*, many a *goodly Hospital* in the Land (my Lord) and have also given by *Will*, many a large legacie to the poore, and much to publick uses.

Covetousness a Roman Catholick.

My Lord, when I was a *Roman Catholicke* in our Fore-fathers dayes, none was then in more grace and favour with all the *Clergy* than my selfe. By mee the holy Father the Pope greatly increased his Treasury, by my Counsels the *Prelates* gat up to such an infinite wealth, and to such glorious Dignities; by mee (they making Religion a cloak for mee to put on) they got such stately houses for their dwellings, and for the

the variety of their orders, built in the beſt places of every Nation, and ſuch yearly Revenues as did exceed for their certaine maintenance.

Good my Lord, let it pleaſe your Lordſhip to think better of me, than theſe men procured for witneſſes have been ſuggeſted, for falſely have they ſpoken againſt mee. Good my Lord, good my Lord, do mee right I beſeech you.

Judges Speech.

Stand up, ſtand up Fellow, I have heard with patience theſe thy verbal Apologies; thy ſubtill ſhifts to acquit thy ſelfe, thy faire ſhewes to winne thee credit, if it were poſſible thereby to procure thine own releaſe; But know, that yet for all

that thou haſt ſaid the inditement againſt thee ſtandeth firm, and the Evidence againſt thee is good, which here my brethren the Kings Sergeant, and the Kings Attourney, and theſe worthy Gentlemen, Juſtices of this County, likewiſe affirm.

It is very true which your Lordſhip ſaith.

Good (my Lord) before you pronounce ſentence againſt me, as you bee a righteous Judge, hear me, but this once more.

What haſt thou to ſay yet for thy ſelf?

Coveteuſneſs would finde an error in the indictment

My Lord, I am indited by a wrong name, my name (my Lord) is *Thrift*, and not *Covetouſneſs*, as all this while my Adverſaries have born your Lordſhip in hand.

Then

Then the Judge asked Juſtice *Sapience* where his examination was? The Juſtices Clerke called *Experience*, brought it forth and read it; in which his name was found to bee *Covetouſneſs*, and that by the witneſſes of his neighbours, to whom he was very well known.

Fellow, ſaith the Judge, why doſt thou deny thy name?

My Lord, I do not deny it, for my name is *Thrift*, but when I got up ſome wealth, the envy of my neighbours gave mee this other nickname; and ſo common it grew, by their ſo often calling mee, as I loſt my other name among them. But there are divers of my honeſt neighbours which love mee, and are glad of my welfare, they

The Covetous will be only held thrifty.

they have told mee, that my name formerly was *Thrift*, and they do aſſure mee that I am untruely called *Coveteouſneſſe*.

Then ſaith the Judge, who bee theſe, and what are their names?

Who they be that call Coveteouſneſs only Thrift.

My Lord, one is *Maſter Fair-ſpeech*, a loving kinde man; and another is *Maſter Soothing* his kinſman, both of them my familiar friends, whom I have often invited and welcomed to my houſe. Alſo many other of my good neighbours do affirme as much to mee, as my neighbour *Needy*, *Retainer*, *Dependant*, *Workman*, *Hireling*, *Tenant*, *fear-man*, *Faint-heart*, *Leath to offend*, *Claw-back*, and *Fawning*; for though ſome of theſe bee but poor men, yet

I have ever known them all to bee ſo honeſt, that they have hated to flatter mee. There are beſides theſe (my Lord) other very ſubſtantial Gentlemen, as *Maſter Lucre*, *Maſter Bribery*, *Maſter Oppreſſion*, *Maſter Hard-dealing*, *Maſter-Scrape-good*, *Maſter Niggard*, *Maſter Pinch-poore*, *Maſter Extortion*, *Maſter Baſe-minde*, *Maſter Chub-rich*, *Maſter Uſury*, *Maſter Hard-heart*, *Maſter Love-good*, *Maſter Suck-ingaine*, and *Maſter Gripe-hard*: All theſe (my Lord) and other moe of my good friends, have much marvelled, that I would ſuffer my ſelfe to bee ſo falſely called *Covetouſneſſe* by theſe my Accuſers, my ever hatefull and malici-

ous

Enemies to Covetouſneſs.

ous enemies, ſuch as is *Maſter Pitty*, *Maſter Reliefe*, *Maſter Liberality*, *Maſter Bounty*, *Maſter Hoſpitality*, with certaine lewd companions, ſuch as *Careleſs*, and *Waſteful*, *Pride*, and *Prodigality*, *Idle*, and *Bellichear*, with the like haters of my thriving, and provident courſes; For I have heard ſome Preachers ſay, that hee which provideth not for his Family, is worſe than an Infidel, and I would be loath to bee held ſuch an one, that am a Chriſtian man. And (my Lord) if it pleaſe you to hear me, and alſo to beleeve me, I have ever hated Covetouſneſs, for I keep my Church, I ſay daily my prayers, and now and then, as I may attend it, I hear Preachers, yea ſuch as bee held of the nicer cut, ever

What the Covetous may do.

ever rayling againſt the Covetous. I have been Patron of many a good Benefice, and have ever given them freely; and if it hapened that I reſerved out of them any Tithes, it was then upon my Chaplains thankfulneſs, and onely upon an honeſt compoſition. I have given almes now and then, I have not been altogether ſo ſtraight handed to the poor, when I ſold or let any thing, as often as I did, the price ſet upon the ſame ever was ſo reaſonable (as my *Stewards* and *Bayliffs* told me, for I truſted them) that if one would not give the money, another would. If in houſekeeping I have been any whit ſparing, it was onely warineſs to avoid Riot, Exceſs, Drunkenneſs, and Gluttony,

Covetouſneſs hath fair pretences.

tony, which every honeſt man hateth. If the poore (ſo many as came) were not all relieved, it was for that I ſaw beggers to increaſe thereby, and ſo I may do more harme than good by my almes; for while ſome came from farre, for an almes, or a penny, they might have earned at home in that time perhaps two-pence, yea a groat ſometimes, making their going and coming a whole dayes labour. I gathered (my Lord) what I have gotten, by Gods bleſſing, and great paines taking, for preſent, and for future maintenance of my ſelf, my wife, and children after mee, and I meant withall, when I dyed, to have given ſomething to the Church, ſomething to the poore, and

a

a rew ard to a Preacher, to preach my Funeral Sermon, and somewhat more, perhaps, to other good uses.

Good my Lord, I beseech you consider of mee, I have ever had a good minde to wrong no man, but onely have striven carefully and honestly to thrive in this hard world; and if all my courses be never so strictly observed, they will onely prove mee to bee *Thrift* (which is my right name) and not *Covetousness*: It hath been my ill happe, though I have done good deeds, to be very wrongfully abused, either by such as have envied my good prosperity: or by some railing Tenants, or by some bordering neighbours that cannot buy of me, how, when, and what they list,

The Covetous will justifie themselves.

list, at their own prizes; or by some unthankful persons not satisfied according to their humours, though rewarded above their deserts. Good my Lord, be good unto me, and be not carried away with the words of my malicious envious Accusers.

Fellow (saith the Judge) but that I onely sit to judge, and not to be thy accuser, I could tell thee; *first*, that those thou hast before named, to prove thee to be *Thrift*, and not *Covetousness*, are either flatterers, or fearful to displease thee, or wretched men, companions in evil like thy selfe; And therefore their witness is nothing worth: *Next*, that all thou hast alledged concerning thy Religion, thy almes-deeds, thy house-keeping, and the

One may be covetous, and yet do many commendable things

the reſt, do not clear thee of *Covetouſneſs*; for the Scribes and Phariſees would pay Tythes, faſt weekly, make many and long prayers, yea they heard *John Baptiſt*, a ſevere Reprover of ſin, and Chriſt Jeſus too, who ſharply reprehended them: They would give almes, adorn Sepulchres, and do many things which thou doſt come far ſhort of, and yet were they very covetous. The young man that came to Chriſt, and ſtood upon his wel-doing towards all men, and that from his youth up; yet was hee a Mamoniſt, and truſted in his riches. There were certaine Jewes as one Prophet telleth us, who would hear Sermons, ſeem to delight therein, ſhew love to their Teachers

Mat. 6. Mat. 23.

Luk. 16. 14.

Mat. 19. Mark. 10. 24.

Ezek. 33. 30, 32.

chers in word, and ſpeak to others to go and hear them, yet their hearts followed after their covetouſneſs. In a word, the carriage of thy own ſpeech uttered in thy owne praiſes, ſavoureth ſtrongly of Covetouſneſs. But as I ſaid, I will not bee both an Accuſer, and thy Judge: Wee will heare witneſſes for the King in this point alſo; Call in witneſſes.

Then the Clerke willeth the Cryer to call in one *Maſter Proofe*, and one *Maſter Signes.*

Maſter Proofe, and *Maſter Signes* come into the Court, to give Evidence againſt the Priſoner at the Barre, or elſe you forfeit your Recognizances, *Vous Aves* Maſter *Proofe*

Proof, and *Maſter Signes*.

Maſter Proofe ſtand up to the Bar, that my Lord may hear you: Give roome there.

Then ſaith the Judge, *Maſter Proofe* looke upon the Priſoner, do you know him?

Yea (my Lord) I have known him from a childe; his name is *Covetouſneſs*.

But he denieth it now, ſaith the Judge, and calls himſelf *Thrift*.

My Lord, hee of late is grown aſhamed of his name, but neither is, nor ever was aſhamed, either of the nature or practice of Covetouſneſs, as I and *Maſter Signes* here doe well know, and are able to make good againſt him.

Then

Then you hold not his name to be *Thrift*.

No verily (my Lord) though he hath pretended it to cover his odious, though very true name; yet it is not to be denied (my Lord) but that one *Thrift* dwelt where he now dwelleth, and indeed, he is a slip of *Thrift*, and thus it was.

Thrift turned basely covetous and how.

This *Master Thrift* was once Steward to three worshipful Gentlemen, *Master Liberality*, *Master Bounty*, and *Master Hospitality*, and carried himself very commendably in their services, and afterwards for himself, when he came to be an house-keeper, untill he fell in acquaintance with a very pestilent subtil base Pettifogger, who gave him such bad counsel,

The Devil

as

as unhappily brought him to fall into familiarity with one *Distrust*, and suddenly to marry a daughter of his called *Not content*. Through this his unhappy Father in Law ever urging, and his unquiet wives sollicitation, hee was much altered in his nature and condition from that which he was before. Of this woman *Not content* hee had divers children, among the rest, *Care*, *Fear*, *Spare*, *Hard-fare*, *Toylsome*, and withall, one called *Gain*: Those former Sons were soure, sad, lumpish, froward, and very unquiet: But this lad *Gaine* was a pleasant youth, and often made his Parents very merry, and therfore though they neglected not the other, yet their chiefest delight was set upon this.

The pedigree of Covetousnes, shewing the true proof thereof, in whomsoever it is.

This

This Son they ſo cockered, and made ſo much of, as they ſuffered him to ſet his love upon one *Coveting*, a very harlot, and withall the baſe daughter of *Deſire*, upon which filthy harlotry hee begot this fellow *Covetouſneſs*, the priſoner now at the Bar: who when hee was but a very babe, ſo continually lay ſucking at his mother *Covetings* breaſts, as ſhee had not milk enough for him, and therefore with her husband *Gaines* conſent, ſhee put him to bee nurſed, and nouriſhed up of one *Greedy*, the wife of *Money-love*; Now ſo it fell out, that theſe two had a daughter called *Hope to increaſe*, to which hee at ripe years was married, who betweeen themſelves, as alſo by the helpe of their

their Parents, on both sides of his Parents, *Gaine* and *Coveting*, and of her Parents, *Greedy* and *Money-love*, they did grow rich and very great. And so insatiable hath hee been ever in getting, as hee justly deserveth to be called *Covetousness*, his very true and proper name. And this is that which I have to say (my Lord) and I hope it may give the Jury satisfaction, that hee is not indited by a false name.

If you have spoken *Master Proofe*, then Cryer call in *Master Signes*, saith the Judge.

Master Signes, saith the Cryer, stand up to the Bar.

Then the Judge asked him, if he knew the Prisoner?

My Lord, saith hee, I have known this man of a long

time, his name is *Covetousnes*; he was so born, and brought up as *Master Proofe* hath witnessed to your Lordship, and to the Jury.

But (saith the Judge) you have heard him deny that this is his name, what evident tokens can you therefore decipher him by, that the Jury may know him to be the very man?

My Lord, though I know him to bee blinded with *Self-love*, and with an over good conceit of himselfe, as rich men commonly bee, so saith *Solomon*, as also that hee is flattered by such, as he himself hath named to your *Lordship*, that he will never believe what I shall say; yet will I deliver undoubted tokens to the Jury for them to know assuredly

Pro. 28. 11

ſuredly, that hee is the very man, according to his name; a right Mamoniſt. For my Lord, he cannot deny that he was ever content with his eſtate, *Heb.*13.5. but through the love of money, which he coveteth after, he hath labored and made haſte to be rich 1 *Tim.*6.v.9. *Prov.*23. *v.*4. *Prov.* 28.20. and never would be ſatisfied, *Eccleſ.*5.6,10. nor have enough, *Iſa.*56.11. For as riches increaſed, ſo hee ſet his heart upon them, *Pſal.*62. 10. His chiefeſt joy was becauſe his wealth was great, & becauſe his hand had gotten much, *Job* 31.25. he hath received ſilver, rather than inſtruction, and gold rather than knowledge, *Prov.*8.10. His truſt was in his riches, *Prov.* 11. 20. *Jer.*48.7. His

Signes of a Covetous perſon.

wealth was his ſtrong City, *Pro.*10.15. and as a high wall in his conceit, *Prov.* 18. 11. Greedy hath hee been of gaine, and through his greedineſs, hath hee troubled his own houſe, *Prov.*5. 27. By chiding, chafing, turmoiling, pinching fare, and ſuch like means; Hee hath increaſed his eſtate by unjuſt gain and oppreſſion, *Pro.*28.8. and 22. 16. Gifts hee hath loved and received, *Pro.*29.4.*Iſa.*1,23. In his abundance hee hath not had power given him to live plentifully, *Eccleſ.*6. 2. but hath ſpared more than needeth, *Prov.*11.24. He hath eaten upon other mens labours, *Iſa.*3. v. 14. and his Neighbours labours hee hath uſed without recompence. *Jer.*22.13. forhe alwaies only looked

looked to his own waies, and to his own gaine, *Iſa.*56.11. Studying to joyn houſe to houſe, and field to field, that hee might bee alone, *Iſa.*5. v.8. Hee hath built houſes by unrighteouſneſs and wrong, *Jer.*22. verſ.13. Hee hath made unhoneſt gain, *Ezek* 22. v.13.24. And gotten greedily by extortion, *Ezek.* 22. v.12. His eyes, and his heart were onely for covetouſneſs, *Jer.*22.v.17. Beſides all theſe (my Lord) hee hath ſuffered the cares of this world, and deceitfulneſs of riches to choak the Word of God, that it hath been without fruit in him, *Mat.*13.22. Hee never deviſed liberal things, *Iſa.*32.8. not to deſpiſe the gain of deceits, *Iſa.*32.v.8. Any propoſition tending to

Mat. 19. coſt was ever diſpleaſing to him, and like the young man in the Goſpel would hee goe away heavily, as one grieved to part with his goods. As an *Ahab* hee never could ſee a *Naboths* vineyard lying commodiouſly for him, but hee eagerly gaped after it. If hee gave to the poor, and to good uſes, it was of neceſſity, not freely, 2 *Cor* 9.5. ſparingly, and not bountifully, nor cheerfully, and of a willing minde, pleading not to be ſo rich as men took him to bee, *Prov.* 13.7.

When doth a man hate Covetouſneſs. And whereas this man ſaith, that he hath ever hated Covetouſneſs (as indeed hee ought to have done) *Prov.* 28. v. 16. Surely if hee had, then would hee (my Lord) with *David* (one that beſtowed infinite

infinite treaſures to holy uſes) have prayed againſt the Covetouſneſs of his own heart, *Pſal.*119.25. He would have been more liberal, more bountiful, more given to hoſpitality, and more ready to good works, than he hath been hitherto. He would be like *Cornelius* giving much almes, *Act.*10. My Lord, I have known him to watch opportunity to get advantages both of rich and poor: If *Maſter Liberality*, *Bounty*, *Hoſpitality*, *Good-work*, *Church*, or *Commonweal* did ever imploy him, hee then would make gaine of them all to himſelfe: Where hee found any good fellows for his turne, as *Waſte*, *Prodigality*, *Pride*, *Idle*, *Needy*, or *Simple*, as long as they had any

thing, hee would speak kindly to them, offer to lend them upon Pawns or Morgages, till hee had undone them, which hee that hateth Covetousnes would never have done.

To bee short (my Lord) all the witnesses produced already, with the just complaint of poor *Poverty*, proclaime his name to bee *Covetousnes*, yea (as your Lordship hath well observed) his own speeches and practices, cry shame against him.

Would a man hating Covetousnes, commend the practice of Sir *Worldly-wise* as he hath done?

The cruelty and basenes of Covetousnes.

Would he commend, and entertain his service, *Cunning* and *Catch*, *Advantage* and *Hold-fast*, *Rack-rent* and *Over*

ver-reach, *Make-much* and *Pinch-hard*, *Spare-purſe* and *Niggard*, *Hard-fare* and *Churle*, *Cold-welcome* and *VViſh-rid*, *Scarce-drink* and *Farewel*, with a company of baſe Hang-bies, ſuch as theſe, *Slip-thrift* and *Poor-wage*, *Lack-means* and *Loyterer*, *Tag* and *Rag*, with *So-live* and *Or-begon*. If Covetouſneſs did not over-ſway him, hee would ſurely abandon all ſuch contemptible companions, which are ever a diſgrace to *Liberality*, *Bounty* and *Hoſpitality*, ſuch fellows as theſe afore-named, they ſcorn to have abiding in their Manſions.

I have been (my Lord) ſomewhat too long I fear mee, but I hope, I have ſatisfied your Lordſhip and the Jury, and ſpoken but that which is truth

Master Signes (saith the Judge) you and *Master Proof* have performed the parts of honest men.

Sirra, sirra, thou that hast so impudently denied thy name, here before the face of thy Country, being so clearly proved against thee every way, what canst thou yet alledge for thy self, that now the sentence of death should not be pronounced against thee?

Good my Lord, a Psalme of mercy.

What canst thou, so notorious a Traytor to God, to his Church, to thy King, and to thy Country, now imagine to reap any benefit by thy Clergy?

Good my Lord, I pray your Lordship of mercy, good my Lord.

Fellow

Fellow hold thy peace, and hear with patience thy just deserved judgement.

Covetousnes, thou hast been indited by the name of *Covetousnes* of all the foresaid Felonies, Cozenages, Oppressions, and Murthers, and for the same thou hast been arraigned; thou hast pleaded not guilty, and hast put thy self upon thy trial, and been found guilty, having no more to say for thy self, this is the Law. The sentence against Covetousnes

Thou art to bee counted *Idolatry* before God, and also the root of all evill, and so damned a sin, as not to be named amongst Christians, and that such as by thee are made covetous, are to bee abandoned of all good men, as of God they are abhorred, being Eph. 5. 3. 1 Cor. 5.

ing worthy of eternal death; and have no inheritance in the Kingdome of Christ and of God, but upon them must come the wrath of God, as upon the children of disobedience. Thou art therefore as a rotten member of the flesh to be mortified and cut off.

psal. 10. 3.
Ro. 1. 19, 32.
Eph 5. 5.
Col. 3. 5, 6

Master Sheriffe, do Execution, which the *Under Sheriffe* feeth performed.

Goaler, set *Papistry* to the Bar.

Papistry, hold up thy hand.

Papistry indited.

Papistry, thou art here indited by the name of *Papistry* of the City of *Rome*, in the County of *Babylon*, that thou being a bastard Christian, begotten of Heresie, Judaisme, Paganisme, hast by violent force and armes invaded the territories of the Church of God,

God, and by *Spanish inquisition*, *bloody Massacres*, *stabbing*, *poysoning*, and *killing of Kings*, *Gun powder plots*, *Treasons*, *Rebellions*, and other *hellish practices*, usurped authority, and thrust upon Gods people their humane traditions, inventions, superstitions, will-worship, Heresies, Jewish ceremonies, and Paganish Idolatry, to the damnation of many Christian soules, contrary to the peace of our Sovereigne Lord the King, his Crown and Dignity, what saiest thou hereunto, art thou guilty, or not guilty?

Not guilty, my Lord.

By whom wilt thou bee tryed?

By God and the Country.

But (good my Lord) let me have another Jury chosen, I do

Papistries Petition.

do not except against the former Jury, *Faith*, *Love*, *Fear*, *Charity*, *Sincerity*, *Patience*, *Innocency*, and the rest, but (my Lord) though they be honest men, and have well discharged themselves in their verdict upon other Prisoners, yet have they not such judgement and understanding as others have, to discern of my cause, and the truth of the Evidence which shall bee brought against mee.

Papistry, because neither thou, nor any of thy *slanderous Favourites* may say, that thou hast been proceeded against rigorously and unjustly, without respect to the truth of the cause. I am content to call a new Jury, if here we can have so many as will make up the number.

I hum-

I humbly thank you (my good Lord) God reward your Lordſhip for it.

Maſter Sheriffe, impannel a new *Jury* of very ſubſtantiall men, the chiefeſt you can finde, and fitteſt to go upon this Priſoner now at the Bar.

My Lord, I ſuppoſed, that as hee would crave, ſo from your Lordſhips uprightneſs hee ſhould obtain this favour, therefore have I prepared a full *Jury* to this purpoſe.

It was done wiſely of you (*Maſter Sheriffe*) let them bee called.

Cryer, Call in the *Jury*.

1 Call *Common Principles*. Vous aves *Common Principles*.

2 Call *Apoſtles Creed*, Vous aves, *The Creed*.

3 Call *Second Commandement*, *Second Commandement* come in. My

A Jury againſt Papiſtry.

My Lord I cannot get in.
What's the matter?
My Lord (saith the Cryer) the *Papists* keep him out.
Command to let him in, Vous aves, *the second Commandement.*
4 Call *Pater noster,* Vous aves, *Pater noster.*
5 Call *Holy Scriptures,* Vous aves, *Holy Scriptures.*
6 Call the *Apocrypha,* Vous aves, *Apocrypha.*
7 Call *Councels,* Vous aves, *Councels.*
8 Call *Ancient Fathers* for the first six hundred years after Christ, Vous aves, *Ancient Fathers.*
9 Call *Contradiction* among themselves, Vous aves, *Contradiction.*
10 Call *Absurdity of Opinion,* Vous aves, *Absurdity of Opinion*
11 Call

11 Call *Conſent of their own men*, Vous aves *Conſent.*

12 Call *Teſtimony of Martyrs*, Vous aves *Teſtimony of Martyrs.*

Count, ſaith the Clerk.

Then the Cryer bids them anſwer to their names.

Common Principles, one; *Creed*, two; *Commandements*, three; *Pater noſter*, four; *Holy Scriptures*, five; *Apocrypha*, ſix; *Councels*, ſeven; *Fathers*, eight; *Contradiction*, nine; *Abſurdity*, ten; *Conſent* of their own men, eleven; *Teſtimony of Martyrs*, twelve; Good men and true, ſtand together, and hear your charge.

By theſe twelve means Papiſtry may be confuted.

My Lord, here are ſome more ſummoned by Maſter Sheriffes authority.

Who be they Maſter Sheriffe?

Maſter

Mr. Law and his sons.

Master *Law* with his Sons, *Civil*, *Canon*, *Common*, and *Municipal*.

Well, let them attend the Court for the Kings service, for use if need bee.

Papistry, if thou canst justly except against any, I give thee leave to challenge any such of the *Jury*.

Holy Scripture is by Papistry chiefly excepted against. For Papists may bee confuted by their own translation. See my book of Rhemes against Rome.

Good my Lord, onely one of the *Jury* I except against, which is *Holy Scriptures*, except it be our own Translation.

Well saith the Judge, I am content it shall be so, let it be either *Montanus*, or the *Rhemist*, or the *Vulgar Edition*; wee desire a just proceeding with all the indifferency that may bee.

Then the Cryer calleth aloud; If any man can give Evidence,

Evidence, or can ſay any thing againſt the Priſoner at the Bar, let him come in, for hee ſtands upon his deliverance.

Here is my Lord, a worthy Gentleman Mr. *Verity*.

Maſter *Verity*, come near, what can you ſay concerning the Priſoner at the Bar?

My Lord, this I am able to juſtifie; Firſt, that hee hath been a *Falſe-teacher* from the beginning, fraught with error and hereſies, teaching as the Falſe-teachers did, ſuch as be recorded in Scripture, if they were paralleld together, as the *Doctrine of Devils*, 1 Tim. 4. 1, 2. *Traditions and Commandements of men*. Mat. 15. 2. Mar. 7. 8, 9, 13. Col. 2. 22. *Venial ſins*, Mat. 23. 16, 18. *Childrens neglect of Parents for*

Mr. Verities evidence againſt Papiſtry.

Like falſe Teachers in doctrin.

1. Reader mark the doctrin of falſe Teachers of old, and Papiſts now.

2.

3.

4.

for Churches profit, as they pretended, *Mat.* 15. 5. *Mark* 7. 11.

5. *Superstitious observation* in meats and holy daies, *Mat.* 15 11. Col. 2. 16. 21.

6. *laying heavy burthens upon the people*, Luke

7. 11. 46. *Justification by works*, therwith troubling the Churches, *Gal.* 2. 18. & 3. 2. & 5. 4. 12.

8. *Voluntary Religion and Will worship*, Col. 2. v. 18. 23.

9. *The Worship of Angels*, Col. 2.

10. 18. *Carnal liberty*, 2 *Pet.* 2.

11. 19. *Rev.* 2. 15. 20. And *Teaching for filthy Lucre*, Tit. 2. 11. Thus are they, as were the false Teachers (as the Scriptures in the New Testament set them out) like in all these things.

How like they are (my Lord) to after Hereticks, learned *VVhitaker* in his book *De Ecclesia*, in the first Question,

on, sheweth in many particulars.

Secondly (my Lord) hee hath used the very same *Practices* which False Teachers have used, hee doth to make way for his Doctrine, Worship and Advancement, even as they did. They played the Hypocrites in outward humility, in *long prayers* and formes of Devotion, and so misled silly women. They graced their Doctrine with shew of *Fore-fathers*. They *took away* the Key of *Knowledge*, and neither would enter into life, nor suffer others. They told the people *old Wives Fables*, and told lyes in hypocrisie. They used sleights and cunning craftinesse to deceive. They boasted of their *learning*, using pro-

Like false Teachers in practices.

Practice of false Teachers.

Col. 2. 2. 23.
2 Tim. 3. 5, 6.
2 Pet. 2. 4.
Mat. 15. 2. & 7. 3.
1 Pet. 1. 18
Luk. 11. 5.

1 Tim. 4. & 1 Tim. 4. 7.

Eph. 4. 14.

1 Tim. 4. 20.

2 Theſſ. 2. 2. Act. 15. 24

Rev. 2. 20. Neh. 6. 14.

Mat 7. 23. Deut. 13. 1, 2.

Act. 17. 7. & 24. 5. & 8. 3. & 25. 7. 2 Cor. 10. 10. Act. 24. 5. Joh. 8. 39. Mat. 3. 9. 2 Cor. 11. 13, 22.

Rom. 16. 8

prophane, and vain-babling, and oppoſitions of Sciences, as they termed it. They pretended *Revelations*, *Apoſtolical Traditions*, and alleadged counterfeit writings. They had the *Prophetical women*, and deceiving Propheteſſes. They had their *Miracle-workers*, Caſters out of Devils, and Dreamers of Dreames. They would *ſlander* mens perſons, and the Doctrine of faithful Teachers, and lay to their charge what they could not prove, ſpeaking of them contemptuouſly, and railing on them. They boaſted to be the *true Church*, and that by *Succeſſion* they were of the Fathers. They would uſe *fair* and ſmoothing *words*, and teach with inticing words, and did ſtrive for excellency of

of ſpeech of mans wiſdome to deceive. When they could not prevaile by faire meanes then they would *ſuborne* falſe witneſſes; they threatned, beat, *impriſoned*, *baniſhed*, and *ſlew* the faithful Teachers and Chriſtian Beleevers. They would *plot conſpiracies* to the ſhedding of blood, and the Prieſts muſt be acquainted herewith before hand to incourage them hereto. They would make open *inſurrections*, and ſtirre up great perſonages to take part with them. And what rebellion, treaſons, conſpiracies, inſurrections, & perſecutions this *Papiſtry* hath wrought, my Lord Biſhop of *Chicheſter*, hath openly diſcovered to the world in his book of Thankſgiving for our deliverance

1 Cor. 2. 1. Act. 4. 18. & 22. 1. & 6. 14. & 26. 10. 11. & 30. 50. & 22. Rev. 2.

Act. 23. 14

Act. 13. 50.

Popiſh Traytors, Prieſts, & Ieſuits.

Popiſh Traytors, Laicks.

rance from all theſe Traytors *Morton*, *Sands*, *Parſons*, *Campian*, *Ballard*, *Watſon*, *Clerk*, *Garnet*, Prieſts and Jeſuits; *Stukely*, *Somervile*, *Throgmorton*, *Parry*, *Babington*, and his Company; *Lopus*, *Tyrone*, *Markham*, *Brook*, with others, *Piercy*, *Catesby*, and all the Gun-powder Plotters, *Laicks*. And this (my Lord) is not what I could, but what I thought ſufficient to teſtifie at this time, becauſe I would not bee tedious.

Mr. *Verity*, by this you have uttered, it is eaſie to ſee how this man hath followed, both the falſe teachers in Doctrine, and the enemies of the Goſpel in their practices. If there bee any more witneſſes, let them come forth.

Yes my Lord, here is Sir *Chriſtianity*. Sir

Sir *Chriſtianity*, what is it that you have to ſay againſt this Priſoner at the Bar?

My Lord, I was commanded to be here to day to give evidence what I know againſt this man, and this I am willing to do for the ſervice of my Soveraign. This it is (my Lord) which I have to ſay, that this man with his Aſſociates, hath in ſtead of Chriſtian Religion, ſet up a ſervice of Judaiſme and Paganiſme, which I am able to prove in a multitude of particulars; but becauſe I am loath to bee tedious in my relation, I have brought here with mee *Three books*, that the Jury may judge of all the particulars, or they may be read before the Priſoner, if your Lordſhip ſhal be pleaſed to have it alſo.

Sir Chriſtianity his evidence againſt Papiſtry.

How Papiſts are like the Gentiles. See Mat. Hoc on Re. 1.2. from pag. 419. to 453.

What books Sir *Christianity?*

3 Books. 1 Three Conformities. 2 De Origine Papatus.

My Lord, one is that, that is called *The three Conformities* set out lately. The other is, *De Origine Papatus*, set out by one Doctor *Morisin*, and dedicated to his late Majesty: and our third is, our learned Country-man Doctor *Raynolds* his *Conference with Hart*, never answered of any *Papist* to this day, who sheweth how the Popish service is like unto the Jewish in very many particulars, and wherein they bee more Heathenish, than Jewish.

3 Reynolds, & Hart.

I am content to have them read to spare your speech touching the Jewish service.

So having been read, the Judge yet wished Sir *Christianity* to declare openly how

Pagan-

Pagan-like Papists be, and as the Heathenish Idolaters in *Israel* and *Judah* were, and onely out of the undoubted testimonies of Scripture, and the Apocrypha books, because these learned Authors had omitted it.

My Lord, I shall (saith Sir *Christianity*) performe this task with as great brevity as I may; that this Prisoner (if it bee possible) may see how wickedly hee hath dealt with mens soules, to set up instead of Gods Service, an Idolatrous, and Pagan-like Worship.

These Pagans set forth *God like a man.* The Idolatrous Israelites had a *Queen of Heaven*; they had *Images* of gold, and silver, brass, iron, wood, and stone, and some

Papist like Pagans in many things. Rom. 1. 22 Ier. 7. 18. Dan 9. 4 Isa. 41. 7. & 44 10. Ier 10. 4. Bar. 6. 4, 5.

of clay; some molten, some carved and graven, some portrayed upon walls, and other *Pictures*; some were like men, *Lam.*3.1. 1 *Sam.* 5.3,4. and some like women, *Act.*19.27. 2 *Maccab.*1.13. 1 *Sam.*31.10. some like beasts (like S. *George* and the Dragon) *Exod.*34. *Wisdom* 11.15. They *adorned* them with silver & gold, *Jer.* 10.4. and set Crowns upon some of their heads, covering them with costly garments, and of divers colours, *Deut.*7. 25. *Heb.*2.19. *Baruc.*6.8,9,14, 15,29,39,50,55,58. *Ezek.*16. 18. *Wisd.* 13.14. carrying a Scepter in the hand, or a dagger, or an axe, *Baruc.*6.14,15. They set them up with great devotion and solemnity, with *musick* and melody, *Dan.*3.3. with *singing*, *dancing*, & other delights,

Deut 7.5. & 11.3. 2 King.17 14. 2 Chron. 3.7,9. & 34.4. Iudg 18. 18. Ezek. 22. 14,15,16, & 8.10, Numb 33. 62. Adorned Images.

Musick. Dancing.

delights, *Exod.* 32. 5. They built *Temples* for these Images, *Joel* 3. 5. 2 *Maccab.* 1. 13, 15. *Baruch* 6. 18. which were the houses of their gods, *Judg.* 17. 4. 1 *Sam.* 5. 2. and called them Sanctuaries, *Isa.* 16. 12. They had Chappels for them, *Amos* 7. 12. Yea, they set them upon tops of hills, 1 *Kin.* 14. 23. 2 *King.* 17. 10. They had them in private houses, *Judges* 17. 4. 18. in chambers, *Ezek.* 8. 12. and in secret places, *Deut.* 17. 15. they had their pleasant *Groves* planted, *Jer.* 17. 2. 1 *King.* 14. 23. and there also had their Images, 1 *King.* 15. 13. 2 *Chr.* 15, 16. 2 *King.* 17. 10. They had their *standing Pillars* and *Images*, as the Papists their Crosses, *Deut.* 12. 3. & 16. 22. 2 *Kin.* 17. 10. *Lev.* 16. 1. These

Temples.

Chappels.

Images in every place

Groves.

Standing Pillars as Crosses be

Ignorant allured to Idolatry.

Doted on Images.

Prayed to them.

Kissed them. Candles set up before them. Vows, Pilgrimage.

were in the head of *Highwayes*, and *Streets* of Cities, *Ezek.*16.31. *Jer.*11.13. The multitude were allured by the gorgeous decking of them, *Wisd.*14 20. & 15. 5,6. Yea, they doted upon them, *Ezek.*8.10,11. They *worshipped* them, *bowed* unto them, and *fell down* before them, *Dan.*3.2. *Isa.*44.7. *Jos.*23.6. They would lift up their eyes unto them, *Ezek.*33.25. *Pray* unto them, 1 *King.*18.26. *Hab.*2. 16. *Isa.*44. 17. *Kiss* them, *Hos.*13.2.2 *Kin.*19.8. set up *Candles* before them, *Baruch*6.19. Make *vows* to them *Bar.*6.35. and go on *Pilgrimage* to some of them very far, *Ier.*51.44. expecting some *miraculous cure* from the Image, *Baruch* 6.41. In entring into their Temples they sprinkled them-

themſelves with water. Altars they had of ſtone, *Iſa.*65. 3. they uſed vain repetitions in their prayers, *Matth.*6.7. They *meaſured* their *Religion*, and goodnes thereof by *plenty*, *Jer.*44. 7. They had their ſacrificing *Prieſts*, Act..14.13. and they were *ſhaven* Prieſts, *Baruch* 6.31,32. Sometimes they were of the baſeſt of the people, 1 *King.*12.31. whoſoever would, might for money, or for money-worth, make himſelf a Prieſt, 1 *King.*12. 31. 2 Chron.13.9. And ſome ſerved for baſe wages, *Judg.* 17. They had their Concubines, *Baruch* 6.11. *Hoſ.*4.14. Some of them would *wear hair* cloaths and torment themſelves, 1 *King.*18.26.28 *Zach.*13.4. and of a Devotion in a *Will-worſhip* macerate

Altars. Set numbers of Prayers

Sacrificing Prieſts Shaven.

Prieſts Concubines.

Wearing of hair-cloth.

Will-worſhip.

Taught for hire.

their bodies, punishing and not sparing their bodies, *Col.* 2.23. Their Teachers taught for hire, *Mich.*3.11. 2 *Pet.*2. 13,15. *Rev.*2.*Tit.*1.11. For gifts, they would promise life and peace, *Eze.*13.22.*Jer.*23 14,17. In their service they had variety of Musick, *Dan.*3. Their set holy daies, *Exo.*32. 2 *King.*13. They had their holy women attending the Idol-service, *Ezek.*8. *v.* 14. working for them, 13.18. 2 *Kin.*23.7. and prophecying lyes, *Ezek.*13.22. and were great Worshippers of the Queen of heaven, *Jer.*7.18. & 44.19. They had also their several gods for their several Countries, as Papists have their Saints, 2 *King.*17.29.& 18.34 They would pray to these and swear by them. *Jer.* 5.7.

Variety of Musick. Holidayes

Nuns or holy women.

Several Protectors for Countries.

Swear by them.

5.7. & 12.16. *Gen.*31.53. 1 *King.*19.2. 2 *King.*17.35. *Zep.*1.5. Some in *Israel* which fell to Heatheniſh Idolatry were like Church-Papiſts; for they would worſhip Idols, and yet go to Gods houſe & hear his Prophets, *Jer.* 7. 8, 10. 2 *King.*17.14. *Ezek.*14.3,7. & 20.1,31. & 23.29. When Idolatry was caſt out of the Church (as we have done the Idolatry of *Rome*) the Idolaters would condemne it as an ill act in them, and ſpeak againſt the ſerving of God aright, as Papiſts do againſt us, 2 *King.*18.22. They worſhipped towards the East, *Eze.*8.16. They were very *ſuperſtitious*, *Act.*19. They lived in very groſs *ignorance* of the truth, and in liberty of ſinning, *Iſa.*44.18,19. & 45.20.

Some like to our Church Papiſts.

They did ſpeak againſt ſerving of God after his word.

Worſhipped God to the East

Superſtitious.

Ignorance

*Eph.*4.18.19. *Wis.*14.15,16, 17. They worshipped they knew not what, *John* 4.22. Their *Festivals* after their Idol-service they spent in eating, drinking, singing, dancing, *Exod.*32.6,18,19. They had their revellings and meetings, full of excess, and riot, 1 *Pet.*4 3. And would wonder at, and speak ill of such as would not be like them. They had *Brothel houses*, *Ezek.*16. 24.2 *King.*23.7. 1 *Kin.*15.12, 13. & 14.24. & 22,26. They had amongst them *Conjurers*, *Wizards*, *Charmers*, *Observers* of times, *South-sayers*, *Astrologers*, *Star-gazers*, and such like. To these the people resorted and consulted with, 2 *King.* 21. 6. 1 *Sam.* 5. 2. 1 *Chron.* 10.13. *Hest.*3,7. & 9. 24. *Deu.*18.14. *Isa.*19.3. & 47. 12.

How they spent their holy daies.

Revellings

Stews.

Coujurers Ex.7.11. Isa 9.13, Lev 19 37 Ier.27.9. Dan.1.4. Dut.18, 10 & 11. 14. Mo.6.2. Dan. 2. 8. Isa.47.13. Act 9.17 & 19. 19.

12,13. *Hos.*4.12. *Ezek.*21.21. *Jer.*8.17. *Act.*8.10. they sacrificed to Nets, and burnt incense to Drags, *Hab.*1.16. They beleeved that some of their *Images* were approved of their great God *from heaven, Act.*15.35. They were cruel and bloodily minded against all that were against their Idolatry, *Hos.*10.14. & 13.16. 2*Kin.*21.15,16. *Judg.* 6.30. 2 *Chro.*24.18,21. The Idolaters in *Israel* and *Judah* brought in the Heathen, as Gods plague upon them, to punish them for their Idolatry, 2*Chr.*24.23. & 21.16,17 & 33.11. & 30.6,10,17. 1*Kin* 17.18. as the Papists have brought the *Turks* upon the Christian world by their Imagery and Idolatry, *Rev.*9. They were stupid, and wit-

They were bloodily minded.

Papistry the cause of Turks prevailing

out

Sottish in their Idolatry, and obstinate.

out **understanding** in their **Idol-making**, and in setting them up to **worship** them, *Isa.* 44. 14, 20. **and so** continued therein obstinate as the Papists do. And thus have I shewed what I can say (my Lord) touching the Heathenish Idolaters, and their practises.

Your evidence is so clear (Sir *Christianity*) as hereby all may see how Pagan-like Papists bee in their Imagery, Priests and Temples. Is there any further Evidence?

Mr. Atturney General, his evidence against Papistry. Papists are guilty of Treason.

Then stands up M. *Atturney General*; and did prove him to be guilty of high Treason both against the person and the laws of his Soveraigne. My Lord (saith he) this fellow under pretence of Religion (for all must be covered with his

his shadow) hath set up another spiritual *Head* over the Church, besides Christ (even Antichrist his greatest enemy) as is sufficiently proved. He hath set up also *Mediators of Intercession* besides Christ; also in his rebellious pride of heart hee hath exalted *Mans Merit*, and made him a party Saviour of himself, by satisfactory punishments, either here, or in their feigned Purgatory. Thus is he a Rebel, and an Abettor of Rebels against Christ.

They have another Head.

Another Mediator

Again, the Law of Christ (the holy Scriptures) he hath notoriously corrupted, and abused many waies. 1. He maketh it *no perfect rule*. 2. Hee teacheth blaspemously that the *Original* is *corrupt*, and so shaketh the faith of all such as rest

How Papists do blasphemously abuse the Scripture, 11 wayes.

reſt on the Scriptures. 3. Hee hath added to them mans writings called *Apocrypha*, to make them *Canonical*. 4. Hee hath feigned a *Traditional word*, and equalleth the ſame with the Scriptures. 5. Hee debarred for a long time the *tranſlating* of Gods Word into a known tongue, to keep the people from the underſtanding thereof. 6. Being inforced at length to tranſlate it hee hath of purpoſe done it *corruptly*, & with many *uncouth* and *obſcure* words, hath hidden the truth ſtill, to keep the people in blindneſs. 7. Yet this their ſo corrupt, and obſcure Tranſlation is not admitted *indifferently to all*, but to ſome, and to theſe under licence, for which they pay money. 8. Theſe parties, though they

they may read the Scriptures, yet must it be with the *Popes Spectacles*, and may not see farther than the false Teacher pleaseth, nor conceive otherwise of the sense than he suggesteth, though the Text be never so cleare of it selfe. 9 They blasphemously publish that the Scriptures are a *Nose of waxe*, *a dead Letter*, *sowterly Inke*, *dumbe Judges*, and a *black Gospel*, *Inky Divinity*, and may have one sense one time, and another at another time, according to the Churches state & condition. 10 They set up a *corrupt Latin Translation*, for as authentical as the Originals in the Hebrew and the Greek. 11 And lastly, they brought into the Church instead of the holy Bible, a *Book of Lyes* to bee read

Cau∫anus in his Epi. Leg. Bohe

read. Thus is the wicked wretch guilty of High-treason against our Soveraigne.

Counterfeit Sacraments.

Besides that, he hath counterfeited his Majesties broad Seal, inventing *New Sacraments*, never of Christs institution, and hath conspired and plotted the death of an innumerable multitude of his Majesties Subjects in a most cruell and bloody manner, my Lord, he is no way longer to be indured; for we shall never be at peace as long as hee may have liberty to live, for hee is a rank Traytor to our King and State, and undermineer of Religion, and the true Church of Christ, and an enemy to our peace and welfare in the Commonwealth.

Papistry not to be tollerated.

Gentlemen (saith the Judge) you of the Jury have heard Master

Maſter *Atturneys* witneſs; alſo what both Maſter *Verity*, and Sir *Chriſtianity* have ſpoken againſt him: Now that you have heard the evidence ſo fully, what ſay you touching the priſoner, Is he guilty or no?

Then the Fore-man, in the name of all the reſt, anſwereth, Guilty my Lord.

Whereupon the Judge turneth to the Priſoner, & ſaith, *Papiſtry*, thou heareſt what grievous iniquities, foul, and filthy abominations, murders and maſſacres have been laid to thy charge; thou haſt heard the *Verdict* of theſe ſo learned and well approved Gentlemen, choſen without all partiality to go upon thee. And they in their judgement, upon their conſciences, have found

found thee guilty, what canſt thou ſay for thy ſelf, that ſentence of death ſhould not be pronounced againſt thee?

Papiſtries appeal.

My Lord, the *Jury* aſſuredly is corrupted by ſome means or other, elſe would they never have found mee guilty: for our learned men have cited many of theſe in my behalf, and therefore I appeal from them to a *General Councel*, for the *trial* of their honeſty in this *Verdict*.

Upon this lewd ſurmiſe and brazen-faced accuſation, all the *Jury* fell a murmuring, being much grieved to bee taxed of faithleſneſs and perjury. The worſhipful Gentlemen the *Juſtices* and Maſter *Sheriffe* began to ſpeak in their behalf, but the *Judge* ſtanding up, ſtayed them and made

made answer for them.

Papistry, to bee brief with thee, thou art shamelesly impudent to accuse these worthy Gentlemen, for justly proceeding according to the clear Evidence to thy face. For thy learned men, they have onely cited the names of some of these, but without their knowledge or consent. Yea, many testimonies they bring under their names, which indeed are proved to be counterfeits, abusing their unadvised *Readers* in their unjust defence of thee. As for thy *appeal* to a *General Councel*, it is but to set a good face upon an ill cause; for thou knowest that wee have long desired a *Free General Councel*; but not a gathering together like the lewd *Conventicle* of *Trent*. But

The answer to Papistries appeal.

But art thou not aſhamed to conceit the bringing of theſe mens verdict to the triall? we muſt by them be tried, & not they by us. By what canſt thou try the *Principles* of *Religion?* Wilt thou deny them? Muſt *Fathers*, *Councels*, *Scriptures*, and all be brought under our judgements? Thou hadſt no cauſe to tax the Jury, if any had been in fault, it ſhould have been the witneſſes, but canſt thou tax *Verity* of lying, or *Chriſtianity* of falſhood? As for Mr. *Atturney*, his ſpeech is no more than your own words, writings, and practice do teſtifie.

Hear therefore thy Sentence, juſtly deſerved before God and men.

A picture of Papiſtry.

Papiſtry, thou haſt been indited by the name of *Papiſtry*, of all

all theſe former treaſons, rebellions, conſpiracies, gunpowder plots, murthers, maſſacres, falſhood, hereſies, Judaiſme and Paganiſme, and of that thy deteſtable Idolatry, and for the ſame haſt been arraigned, thou haſt pleaded not guilty, haſt put thy ſelfe upon the trial, & being found guilty, having no more to ſay for thy ſelf, this is the Law.

That thou the *Maſter* of *Iniquity*, with the old *Serpent* called the *Devil*, or *Satan*, thy father, with thy lewd mother that great *Whore*, drunk with the blood of the Martyrs of Jeſus, which ſitteth upon a ſcarlet coloured beaſt, as alſo with that falſe Prophet, *the ſon of perdition*, thy guide and governour, ſhall be caſt alive where the Dragon is, into the *Lake*

Papiſtry condemned to the pit of hell. 2 Theſ. 2. 7 Rev. 12. 9. & 17. 3, 9. & 10. 4. & 19, 20.

Rev. 14. 10, 11.

Lake of fire, burning with brimſtone, there to bee tormented with all the marked ones in the preſence of the holy Angels, and in the preſence of the Lamb, without reſt day and night, the ſmoke of which torment ſhall aſcend up for ever and for ever, without mercy or hope of redemption.

The Court breaketh up.

After this ſentence, there is made an *O yes*, and ſo the *Court* breaketh up, the *Judge* ariſeth, the *Juſtices* and *Gentlemen* attended him, the *Sheriffe*, with the *Under Sheriffe* and his ſervants go before with the ſounding of a Trumpet, and ſo do conduct him to his *lodging*, and there do leave him with reſt and peace.

Laus Deo.